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"The church is just a bunch of hypocrites," a man told a pastor. "That's okay," was the reply, "but we need one more."

Calvinist Contact

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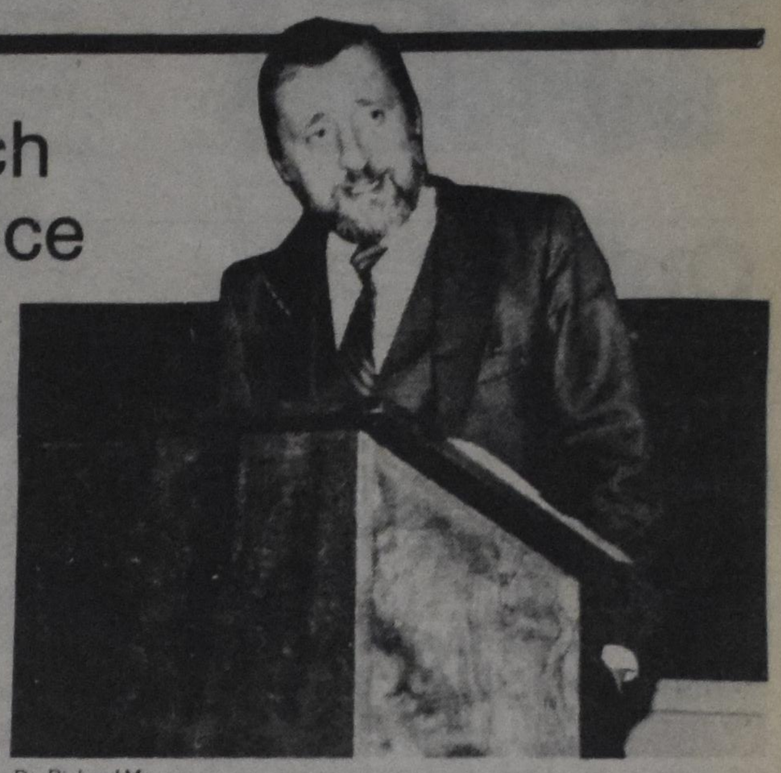
November 25, 1983
No. 1905

Main speech at conference states church has something to say



Dr. Richard Mouw

Bert Witvoet

BURLINGTON, Ont. — At the open conference preceding the Council meeting of the Christian Reformed Churches in Canada, Dr. Richard Mouw of Calvin College addressed the question "What does a biblical church want to say to its secular world?"

Mouw referred to Article 31 of the Westminster Confession, which states that the church must address itself only to ecclesiastical matters," except in cases extra-ordinary." Mouw noted that in pervasively unjust societies the extra-ordinary becomes ordinary, thereby making the need to speak up as church greater.

The Westminster Confession also adds the qualification "when required by the civil magistrate," said Mouw. He remarked that in democratic societies there is an ongoing duty to speak out.

Mouw went on to explain that in four areas of its tasks the church will experience a link with societal matters:

In its proclamation the church must address itself to the many 'isms' that find expression in society. In its sacremental life (baptism and Lord's Supper) the church may have to address itself to the question of race relations. In its evangelism the church will find that it cannot evangelize the victims of injustice without speaking to the conditions of their oppression. In its ecumenical activities the church will be confronted with certain political situations in other countries.

Dr. Mouw stated that the reformed churches have gained clarity on the difference between the church as institute and church as organism. "We must bring this gift to the catholic church," he said, noting that this was a helpful tool, not a master.

Towards the end of his speech Mouw reminded the audience that some churches have a broader view of the role of the church because of their experience of "sphere deprivation." Blacks in the US were deprived of many spheres and the church, therefore, took on many of the basic tasks of their struggle for freedom.

Mouw urged the churches to remain faithful to their confessions but at the same time not be afraid of joining any forum for discussion. "We are a vulnerable people," he said in conclusion, "but we have the promises of the Angel of the living Lord."

Edmonton Bridge has fallen down

Paul De Groot

EDMONTON, Alta. — A publication which kept Edmonton's Christian Reformed community together for 25 years has been laid to rest.

The Bridge, which published its last issue in May, was declared officially dead by the Greater Edmonton Council of Christian Churches at its fall meeting Oct. 26.

A forum for sometimes heated exchanges of view, the Bridge was intended to keep the Edmonton area's dozen Christian Reformed Churches in touch with each other. But not all churches subscribed to the Bridge, and without full participation printing costs would become prohibitive and the primary purpose of the publication would be defeated.

The editorial board, in recommending discontinuance of the Bridge, also chided Edmonton's CRC community for its disappointing response to the publication.

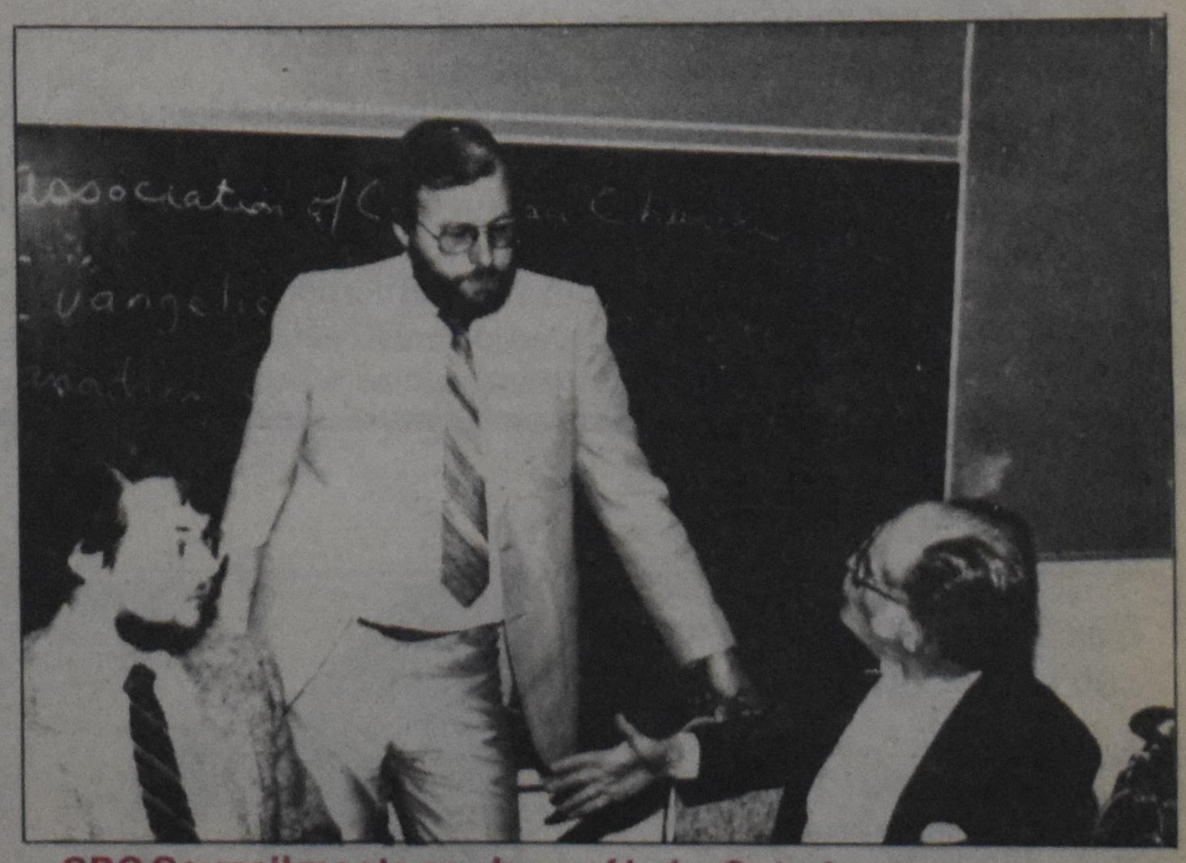
"The Edmonton community is one which is blessed with a large number of very talented and gifted people. Very few (none?) of these members . . . have seen fit to use the Bridge as a vehicle for the dissemination of their ideas, or as a means of challenging the Edmonton CRC community to greater stewardship and discipleship.

The publication did not pass without notice. The Council voted to thank Mrs. Alice Struik, Bridge administrator, for the time she had put into it over the years. And the loss of the Bridge demonstrates that Christian Reformed churches in Edmonton still have much to learn about cooperation and communication among themselves, said Rev. Robert De Moor, of Third Christian Reformed Church.

"We've talked about having an evangelist in Edmonton. The churches in this city don't deserve an evangelist," De Moor said bitterly.

The council also turned down proposals to advertise regularly in the Edmonton Journal, the city's main daily. Sample advertisements prepared by the Christian Reformed Board of Home Missions were dubbed as "too North American, Madison Avenue" by Rev. Jacob Kits of Second Christian Reformed Church, who suggested that the first question and answer from the Heidelberg Catechism might be more appropriate for a Christian Reformed advertisement.

Rather than advertising the names, addresses and worship times of the churches in the newspaper each week, the council will investigate buying larger advertisements on an irregular basis when the Christian Reformed community has a special event or some other message to communicate to the broader community.



CRC Council meets on shore of Lake Ontario

The Council of the Christian Reformed Churches in Canada met from November 9 to 11 at Redeemer College in Burlington, Ont. Delegates from 9 Canadian classes met to discuss ministry among Indians, abortion, ecumenicity, task of the church and other topics.
In the picture: officers of Council meet during a break to discuss further agenda items. From l. to r.: Clerk, Rev. B. De Moor; Vice-president, Rev. R. Sikkema; President, Rev. B. Nederlof; representing Alberta, Ontario and British Columbia respectively.
(For a report on the Council meeting see page 10).

NEXT WEEK: CHRISTMAS ISSUE WITH STORIES AND POEMS

Calvinist Contact

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Op/Ed

Plea for a lovely Calvinism

Of late the reformed community has been receiving some bad publicity in various parts of the country.

In Alberta the Luyendyks were hauled into court for use of violence in the discipline of their foster children. Mr. Luyendyk was sentenced to three months in jail (see story on page 11).

In Ontario Mrs. Tina Selles went to the press to accuse her consistory of false witness against her.

On Friday, November 11, Amway and its directors were sued $24 million dollars for having defrauded Canadian customs of at least that much money. Directors Richard DeVos and Jay VanAndel claim that their business philosophy is in harmony with Calvinistic thinking.

Makes one wonder about Calvinism. Or about the way Calvinists perceive their own theology and tradition.

Without going into details about the validity of charges laid against any of the preceding, one does see a common thread emerging from these and other instances of bad publicity.

All of them seem to point to a certain excess of force or use of aggression. All of them seem to cross the line of meekness, which is after all a characteristic of the followers of Christ.

A few days ago I had occasion to talk to a social worker who is an adherent of the reformed faith. In his work for various municipalities he and his colleagues come across some severe cases of social dislocation. According to him, whenever the cases involve childbeating and incest half the time they concern a family of a reformed faith. His colleagues will pat him on the shoulder and say, "One of your people again. You handle the case. We're fed up with these characters."

There is more than aggression going on in cases of incest and fraud, of course. But a good dose of meekness might make people think twice before assuming that righteousness allows them to cross the boundary of decent conduct.

Calvinists can easily become activists. They are easily impatient and ruthless. They strongly believe that God wants them to accomplish something here on earth. Lack of determination is a greater sin in our circles than lack of sensitivity.

Perhaps reformed people are reeling a bit after the latest spate of bad news. But the truth, however hard, **can** set us free. But that requires that we face the problems that have beset us as a community.

No doubt these problems represent a twisted version of the richer forms of Calvinism. But that twisted version must be still recognized and owned. Only then can we do something about it.

Good biblical thinking and acting has the power to redirect us and make us live in conformity with the image of God.

Let Calvinism stand for whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable.

Wouldn't it be nice for once to read the newspaper headline: "Isn't Calvinism lovely?"

Complex prayer – simple answer

Sunday, November 13 was Hunger Sunday for several churches. Hunger is a simple problem when you experience it. It seems to be a complicated problem when you reflect on it from a distance.

Some people fasted so that they could pray and concentrate better on the problem. Others refused to fast because they see fasting as a "salvation by good works" operation.

One minister preached on the three ways in which God blesses mankind. He performs miracles (cf. the feeding of the five thousand), He rewards faithfulness (example: good harvests), and He wants those-who-have to share with those-who-have-not (concern for widow, orphan, stranger — the modern-day refugee?).

All three ways evoke questions — provide complexity.

Will God perform a miracle and feed the millions of starving people in the world? Very few Christians think so. But unless they pray a lot they cannot really know.

Does God bless all faithfulness with prosperity? If so, North Americans must be a lot more faithful than Latin Americans.

Doesn't this emphasis on sharing lead to activism?

We must be very circumspect in our discussions about hunger. There are a lot of theoretical snakes hiding in the grass.

But there is one good rule of thumb for all questions, including the fasting: human responsibility is always called for, and yet, God will do the blessing.

In the mean time, hunger remains a simple reality. It only requires the opportunity to eat.

The reason for hunger is more complex, of course. But it doesn't hurt to remind ourselves not to make it more complex than it really is.

Is it perhaps our hypocrisy that adds to the complexity?

A rich farmer once prayed that God might feed the hungry people in the world. After the prayer his daughter looked out the window and said quietly, "I wish I owned those barns." "Why?" asked the farmer. "Because then I could answer your prayer," was the reply.

Simplistic?

Letters

Rex Humbard does not sell indulgences

I wish to react to Rev. Praamsma's writeup on Rex Humbard in "Just a Moment." (Oct. 14 issue).

His article is not factual! Rex Humbard is described as a fly-by-night preacher. He has been in the ministry for over 40 years and was pastor for many years of the Cathedral of Tomorrow in Akron, Ohio. Having been on T.V., for over 25 years, he is not even a fly-by-night preacher of the airwaves!

To call Humbard a 20th century Tetzel is not only false, but slanderous. The only thing Rex Humbard ever asks money for are his extremely expensive T.V. telecasts. To put this on the same level as selling indulgences for the forgiveness of sins, is just not truthful at all.

It was Orál Roberts, and still is, who claims visions of Jesus, including one of Him forty feet tall.

Peter Tensen,
Brantford, Ont.

Apology

I apologize for having attributed the vision of a forty-foot Christ to Rex Humbard.

Praamsma

Humbard saves souls

Your column "Just a Moment" in the Oct. 14 issue by Herman Praamsma about some fly by night preachers, also gave me indigestion.

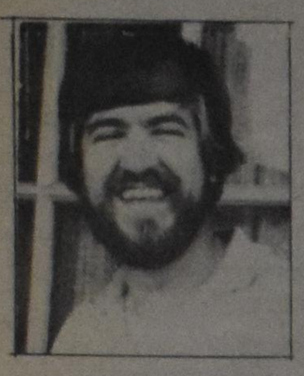
How can a minister in the CRC who has the financial security for life as long as he stays in the man-made boundaries of the CR church, criticize a brother in Christ such as Rex Humbard?

Praamsma you are misinformed: Rex is not a fly-by-night preacher, he has been preaching and saving souls for 32 years. Are you saving souls?

Maybe we need a housecleaning in the CRC, the CRC does not plead for money, they just take it in the form of quotas.

P. Aalhuizen,
Burnaby, BC

JUST A MOMENT/HERMAN PRAAMSMA



"Occasionally people ask me, 'Is Amway a Christian organization?' I always answer that it certainly is not. It has lots of wonderful Christian people in it, but an organization cannot be Christian. Only people can be Christian, because Christianity is a person to person thing. It is a one-on-one relationship between an individual and Jesus Christ."
(Richard DeVos, in Believe!, p. 146, 1975)

The November 11 edition of the Toronto Star carried the blaring headline: 'Amway fined $25 million for biggest customs fraud; loss to Canada $148 million tax officials say.'

Amway, of course, is short form for the American Way. It is one of the largest corporations in the U.S. and was started by two men of Dutch descent and Reformed conviction: Richard DeVos and Jay VanAndel.

The story told in the paper is not a pretty one. It involves fraud, cover-up attempts, a dummy Hawain corporation, inter-office memos discussing tax evasion, and lying to Canadian customs officials on an almost daily basis since 1965. In court Amway pleaded guilty as charged.

According to Otto Stolz, a corporate vice-president and general counsel of Amway who was present at the criminal trial, Amways's owners and executives are 'filled with remorse' even though he also insisted that Amway still sees the whole thing as little more than a 'misunderstanding.'

Now I'm very happy that people who have sinned publicly in such a spectacular way can express remorse. But I'm afraid that the misunderstanding remains, and that that misunderstanding is a deeper one than Mr. Stolz suspects. For that misunderstanding is rooted in the notion expressed by Rich DeVos in the quotation that heads this week's column.

The basic misunderstanding is that a person can separate his Christianity from his business practises. A business or corporation cannot be christian, you see, only an individual, a single person, can relate to a personal Saviour. A business interprise can contain many fine Christians, but never can that business itself be called christian.

This is the same as saying, it seems to me, that a person can have a personal ethic, even a personal business ethic, but that you can't speak of a corporate ethic, a corporate responsibility, or a christian approach that stamps your executive decisions and public activity as christian. You are really saying then that the Lordship of Christ stops short at the door of the factory, at the threshold of the board room.

That's a way of looking at things, I suppose. But it's not the reformed way; at most it's the American Way. And for Christians that way leads only to misery and inconsistency in the long run. For you cannot say one thing as a private individual and then do something quite contrary as chairman of the board or local sales representative. That tends to discredit your testimony.

What is needed for Amway is not only a change of heart (and we're glad for the expression of remorse), but a change of way: a new wholesome, more integrated approach.

Indeed, it is not a christian organization right now, as Rich DeVos said in 1975. Perhaps it ought to review its practises totally — from top to bottom — and ask itself: 'Is this really the christian way to conduct our enterprise? Is our approach to the public and our sales staff ethical?' Until the basic misunderstanding is addressed, and the Way is re-examined, it might be well for Amway personnel to refrain from addressing church and civic groups for a while.

And please, **please** Richard: quit telling people how much you owe to and have learned from the Christian Reformed Church and your Calvinistic heritage.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

The final word on the condition of Dutch hands

Rev. Geuzebroek wrote an article which claimed that the Dutch did not persecute the Mennonites. Peter Tensen wrote a letter in reply which said that according to an entry in the Mennonite Encyclopedia; Dutch hands were not exactly clean.

W. van Oenen responded to that letter saying that Spanish hands, not Dutch hands, were the dirty ones, and certainly not Protestant hands.

Rev. Geuzebroek confirms this opinion in his following letter addressed to Peter Tensen.

Letter from Geuzebroek

Thanks to Peter Tensen for his belated reaction to my articles on the Anabaptists.

The difficulty is that I wrote about the Anabaptists the way they were through Menno Simons developed into the Mennonite movement (churches). Only in passing did I mention the "wild Anabaptists."

I am puzzled by the fact that Daniel Hertzler didn't make this difference clear to Mr. Tensen. Nor the Mennonite Encyclopedia. This strikes me as a general attitude in Mennonite circles. That this strange "by-line" is never really shown for what it was: "A wild aberration of spiritually misled people" who resorted to tragic and indeed "crazy" excesses.

That the Mennonite Encyclopedia speaks about these people can be clearly seen by looking at the dates given. I read: 1535, 1534 and again 1535. These are dates connected with the events in Munster, the city victimized by these Anabaptists and their cruelty.

Under the leadership of their prophets, Hoffmann and Jan (Bocoldi) van Leyden, Jan Matthysz of Haarlem, (Enoch! while his wife was the queen of Sion!) there was: nudism, theft, robbery, rape, polygamy in the name of the Spirit.

Harsh was the punishment from all sides: Church and State! Especially after efforts were made to also take over the cities of Leiden and Amsterdam!

I would now like to quote about the further development in Holland from: "Mennonites and their Heritage" (Handbook of Mennonite history and beliefs by Harold C. Bender and Henry C. Smith).

"In Holland, as in Switzerland, the Catholic authorities persecuted the new movement thoroughly. Hundreds of martyrs lost their lives, and thousands were persecuted with imprisonment, torture, and exile. The persecution in Flanders was so severe that except for those who fled into Holland, few of the brethren survived.

"Because of the harsh rule of the Catholic overlords of Holland, who were at that time Spanish, a revolt broke out soon after the middle of the sixteenth century, which led to a long and bitter war, though it finally brought the independence of Holland.

"The leaders of this war of independence were Protestants to a large extent. And since they themselves were persecuted, they were more inclined to be tolerant of the Mennonites, even though the latter as nonresistants did not take part in the war.

"This measure of toleration enabled the Mennonite Church in Holland to maintain itself in spite of earlier persecution. In the latter part of the century it prospered greatly, whereas the Mennonite movement in South Germany and Switzerland was almost exterminated at about the same time"

Jack Geuzebroek,
Agincourt, Ont.

Note: The name Geuzebroek goes back to this war of independence by especially: the (Geuzen) beggars, (or "Water-geuzen"). Broek means: water land, marsh as in the town names (Broek, Broek in Waterland, Broek op Langedijk). So it doesn't mean, as many people think: beggars (Geuzen) pants!

Jack Geuzebroek

And now for a final word by Peter Tensen, see below.

Letter from Tensen

I am not quite able to understand why Mr. Van Oenen would conclude that the book *A History of Baptists* is necessarily more reliable and accurate than the Mennonite Encyclopedia of Scottdale, Pennsylvania. Believing arguing to be fruitless and fleshly, allow me to speculate on the "Why?" of the persecution.

Why Anabaptists, and not the Reformed and Lutherans? Maybe some other reader will have the pleasure of correcting me this time.

Not practising infant baptism, their newborn babes would not be registered as members of the state. Believing themselves to be only soldiers for Christ's spiritual kingdom, they would refuse to be drafted into the national army.

When called upon to witness in the government courts, they would only affirm, and not swear an oath on a Bible. I do not know if voting was done for any provincial and local politicians, but they would surely have abstained from that too.

Being proud of my Dutch birth and background, I am quite happy to know the Spaniards were guilty.

Peter Tensen

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet space requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

Society

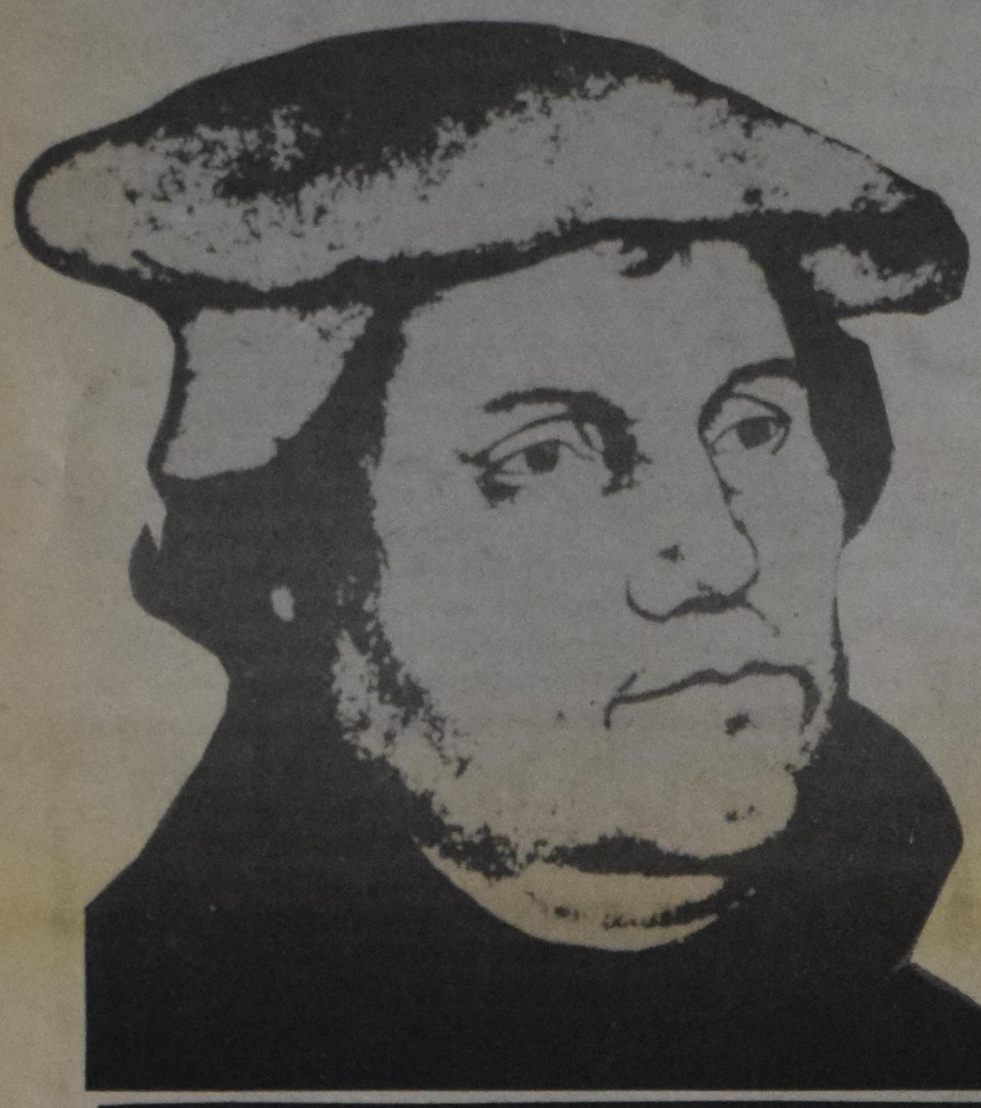
Martin Luther and East German communism

James Skillen

WASHINGTON, D.C. — November 10 marked the 500th anniversary of Martin Luther's birth. That Lutherans are celebrating the event is no surprise. But the East German Government? It sounds like some joke. But, no, it's true; a communist government, founded on the principle that Christian religion is a life-distorting myth, is making the most of the great Luther. Amazing!

The power of history is impressive. Lutheran faith has not been eliminated from East Germany any more than Catholicism has been run out of Poland. So the East German Government figures, "If you can't beat him, join him." What better way for a communist government to gain a morale boost from (and for) its people than to let them honour an old hero.

Actually, it's not as contradictory as it sounds. Marxists look at history dialectically, and Luther has a place as they see it, in the movement of history toward its communist fulfillment. Luther helped to bring down the old feudal regime and open up the new bourgeois/capitalist era. Capitalism is a necessary stage in history. The East German government can embrace a Luther who fits into its view of history.



Ah, but you say, that is not the **real** Luther! True enough, but even that distortion demonstrates the power of history. What becomes historically influential is not necessarily what is true, or good, or just. The communists now control the land of Luther's birth. They have the power to use Luther for their own purposes.

Consider Marx for a moment — another historically important German. In Eastern Europe Marx's aura is so great that he cannot be discarded. Even those who reject his teaching and his influence cannot escape the weight of his heritage. Marxism-Leninism may be a failure; the evidence may be piled high against communist doctrine; but one cannot easily depart from a path once chosen.

So then, what shall we do with history? What is it? Are we simply at the mercy of its power? How shall we sort out its truths from its errors?

History is the unfolding of God's creation, stamped by the human choices God allows his own image to make. History is the responses of the human generations to God, whether in obedience or disobedience. History is the shape given to cultural life by those who accept and reject God's direction, God's call, God's command to love neighbours and to serve Him with their entire being.

The history of racism, of trampling on the poor, of Hitlers and Stalins, of religious wars and arms races bears testimony to the disobedience of God's image. In rebellion against God we have created institutions, life styles, and societies which oppress our neighbours and ourselves. Liberation from these historical dead ends is possible only by the redirecting power of God's grace as it leads us to repentance and reformation in conformity to His Word. Mere human revolt, whether against capitalism or communism, leads only to new chains of human construction where repentance, forgiveness, and redirection are impossible.

This is where Luther shines like the sun five hundred years after his birth. Luther and his followers were wrong in all kinds of social, political, and ecclesiastical decisions. Genuine biblical reformation in politics did not get very far in Luther's day and still has not gone very far in our day. But Luther's appeal to the liberating gospel of Christ points us in the direction of that power which can produce a genuine reformation of life, **even** in criticism of Lutheranism (and Calvinism, and Anabaptism, and Catholicism). The gospel of Christ transcends Luther; it calls to account the history of human responses to God and offers reformation through divine renewal.

Marx's potential for our day is dull and empty by comparison with Luther's, even though he offered some legitimate criticism of the economic and social evils of his day. Though Marxist ideology remains historically powerful, it appeals to nothing beyond itself; it admits to nothing outside its self-proclaimed authority for the future. Repentance and forgiveness are not possible in the Marxist framework. Its errors lead only to perpetual repression, revolt, and antagonism among those who are seeking to recreate history by their own power because it recognizes no standpoint beyond itself from which it can be criticized.

As we celebrate this Luther anniversary, let us make sure that we do not make the mistake of honouring a hero without understanding his true significance which is to be found in his rearticulation of the gospel of Christ. Let us press on for the reformation of politics in the light of God's word of redemption and reconciliation — the word of justice and hope.

James Skillen is Executive Director of the Association for Public Justice.

Think global - act local

He put a new song in my mouth

Ben Vandezande

This devotional comes out of a specific context of my life. You may wish to call it fatigue, being "cause-bruised," or frustration.

You see, much of my work is with groups or individuals who are poor or disadvantaged in the community. A majority of the meetings I attend deal with how to do justice towards or provide service for the disadvantaged.

The blunt reality in such work is that there is no measurable progress. Only rarely do I see a person get released from his bondage let alone rise to praise God. And the longer you stay at it the more you realize you've only just begun.

So once in a while I stop — like this past Wednesday. My five-year-old daughter decided it was time for a break too, so she stayed home as well — even children have this? — and I sat in the warm sunshine reading ... I Corinthians 12 and 13 and especially verse 7: "Love always protects, always trusts, always hopes, always perserveres."

Or to read the Revised Standard Version: "Love bears all things, believes all things, hopes all things, endures all things"; or in the translation by Seerveld: "Love, you see, covers for others in everything possible. Love is always trusting things believingly, alive with great expectations, taking all kinds of setbacks without complaint."

This is of course a context. The Corinthians were acting like kids scoring points on each other — tit for tat — each person or group doing their own thing. In some ways they were taking their gifts and flaunting them — a sort of competition to see who was most serving God. And the converse was there too — condemning anyone without that gift or work as somehow less of a christian.

Spirit-filled gifts are not to be parlayed into a competition for God's attention and for a place of honour in the christian church.

We can get into that too — pitting over against each other's work in the church and service in the community as if one had preferred status. I can sometimes talk as if my work with the poorest in our community is more significant than an elder's work in trying to visit his district.

It's in this context that Paul shares his words of I Corinthians 12 and in chapter 13 "the most excellent way." There is much to deal with here but I have chosen to focus only on verse 7.

Love always trusts

Love is "always trusting things believingly" or to use the New International Version "always trusts." Love doesn't ignore the sometimes ugly and cruel facts about life. It sees corruption and evil for what it is. But it looks beyond them to the person beneath even the hardest facts and says, "I trust you." That urges me not to worry about being taken advantage of.

There is a careless streak in love. Remember the woman who poured expensive perfume on Jesus' feet? We may be careless about **things** but also with ourselves. There is always a great risk involved in putting ourselves out in service to others. With love we take the risk. That is not to say love is gullible.

The simple root of this love is my experience of being loved by God. I can't escape God's love. He of all people knows me to the core and yet He loves me unconditionally. May I do less?

It is such an essential gift to our neighbours today ... a trusting community. But I **can** so easily feel ripped off or taken advantage of ...

Love always protects

"Love covers for others in everything possible," or as the New International Version puts it: "Love always protects" or "Love bears all things." In a phrase, love provides "healing space." Love doesn't promote gossip or public exposure. It protects and gives room for a person to yield to God's invitation to live life as He intended. To use a metaphor, love is an umbrella over the wounded to allow room for healing.

Love doesn't cover all sins. There are things that can't or won't heal unless they are exposed to the harsh light of public scrutiny.

But love protects. That means we are invited to be compassionate i.e. to suffer with. That won't take away all of the other person's hurt or brokeness but it removes their need to deal with it alone.

Love protects where laws fail. Love goes beyond identifying good and evil to build a bridge to reconciliation in marriage, in the workplace and in society. The law has so many loopholes especially when it comes to the dis-advantaged. Love protects and shelters where the claim for protection of rights by law fails.

An umbrella of love is such an essential gift in our communities where many are extremely vulnerable. But it is frustrating when people keep ripping holes in the umbrella...

Love always hopes

"Love always hopes" (NIV) or in the RSV: "hopes all things". Love is alive with great expectations. And that can be precisely the problem. Sometimes I am not sure whether I am loving or only trying to love. I know I'm supposed to but what if it's not bearing fruit?

Sometimes I think it's because I focus on particulars too often: i.e. a cure for a disease; or decent home for a single mom; a decision to adopt rather than abort; can I expect change?

Yes and no. Love expects a miracle that a horizon of hope will emerge. There is a future which may or may not include a cure, a house or an adoption. There is a vision beyond the present brokeness. Revelations puts it most clearly when it promises to wipe away every tear. That puts hope right next to the brokeness. It always makes possible some real hope right now, even though it may not come in the self-fulfilling way we

A spy back out in the cold

Jim Van Oosterom

Scriptwriters for Kremlinologists have once again whetted our appetites for a lively debate on what's going on inside the Kremlin.

Is Andropov ill? If so, of what? Asiatic flu or indigestion? Heart or kidney failure or ego molestation? Compound foot-in-mouth disease or simple stress? Will he recover? Is Andropov dead? If not, will he return? If so, who will succeed him? Has Andropov's ticket been punched? If so, what for? Or has Andropov merely vanished mysteriously to further spook the West? Is it the old Soviet shell game? If so, is it succeeding?

Not very helpfully but, oh so characteristically, the experts give no answers to any of the above. Are you kidding? They're still licking their self-inflicted wounds caused by their sorry miscalculations of a year ago, when almost none of them — forgivably otherwise — picked a KGB chief to head the Soviet state. Many Kremlin watchers then put their money on Konstantin Chernenko and other also-rans, including an unknown "youngster" with the improbable name of Romanov. Clearly their fractured egos have taught them, eh ... circumspection.

Unencumbered by the limitations and liabilities of professional reputation, this writer will hazard an outrageous guess about Andropov's sudden indisposition. And remember, you read it here first.

Andropov's appointment last November was, admittedly, a stunning move whose intent remained obscure for many months to come. What impact, nearly everyone asked, could a former KGB spook make on the great one-way communicator Reagan? How could comrade Andropov of the villainous KGB be expected to negotiate in earnest with a leader whose institutions he had ordered infiltrated by Soviet subversives, *agents provocateurs*, moles and all the other chilling ingredients of a Cold War thriller? Be reasonable!

It is this writer's calculated and devious opinion that Andropov's appointment reflected near-unanimous feelings among Soviet leaders last year that America could not be dissuaded by anyone or any standard Soviet argument from deploying its Pershing II and cruise missiles in Western Europe. Not by anyone except, that is, the Western Europeans themselves.

Thus Andropov was appointed, in a mood of near panic among Soviet leaders, to run an incredible, but not atypical, KGB operation: subvert Western European popular opinion and thereby split the western alliance.

To stage this charade convincingly, there was the essential cosmetics and window dressing: the real-life counterpart of John le Carre's Karlov became an urbane, cosmopolitan world traveller with a yen for American jazz and a weakness for Justerini and Brooks. He was rumoured to have a sympathetic understanding of Western European affairs and an adequate knowledge of the English language. He ordered his suits from Ronnie's tailor.

The facts about Andropov were studiously surpressed. His years with the KGB, heir to the savage NKVD, the murderous OGPU and the genocidal CHEKA, were carefully downplayed. As KGB chief, officials painstakingly explained, Andropov was merely a high-level functionary with low-grade activity. A bureaucrat, in other words.

It was mounting Soviet desperation that got Andropov where he was. Realizing their own failure at stopping U.S. plans for missile deployment, the Party gave sanction to the Master spy to run his fantastic scam: split the western alliance. The ghost of hustler Khruschev was abroad again!

Almost, but not quite, Andropov succeeded. The months of 1983 saw numerous attempts by Andropov to seduce, through tantalizing peace overtures, America's European allies. Always the overtures stopped just short — but admittedly not by much — of genuinely negotiable options. Always the beckoning bait was there, as was the deadly hook. Gradually the West came to realize that the overtures were deft and daring propaganda ploys designed to disenchant Europeans with American policy. Thus the Andropov gamble failed. This is November 1983, scant days away from the first stage missile deployment. The Politburo and the Party now realize that, last minute uprisings in Western Europe aside, the cunning scheme remains stillborn. Thus also, the sole reason for Andropov's appointment has terminated.

His plans in dismal ruin, the master planner will himself soon be terminated. Andropov may recover from his "cold." He will not, however, return *from* the cold. Remember, you read it here first.

This writer, of course, has the smug satisfaction of knowing that this theory is fail-safe. If the Soviets do not take immediate public steps to retire Andropov, it is because they want to wait until the theory has gained enough currency and momentum to make it effective. If they do take those steps, well then, this writer can always say, "I told you so." In any case, his non-reputation is covered, front and back.

Jim Van Oosterom is a freelance writer with a keen interest in politics and history. He lives in St. Catharines, Ont.

Think global — act local continued

would want it.

Maybe that's the rub. So often I will love **in order to** bring about a certain change. I make my love conditional on certain results. Instead of demanding change from what is, I should move to loving people as they are with or without change — and expect instead to be surprised by God.

This is a love that keeps hoping without setting due dates. Despair comes from deadlines set too early and hope defined too narrowly. Hope fails when love is a demand instead of a gift. Hope is such an essential gift in a world where so many clouds are on the horizon. But I can so easily put conditions on my hope.

Love always perseveres

"Love always perserveres" (NIV) or as the RSV puts it: "endures all things." Love means "taking all kinds of setbacks without complaint." As a Calvinist I can make such endurance a test, a form of self flagellation. In short, I'll survive. This toughing it out can become bitterness without the vision of love. It's not stoicism.

What is assumed is that love gives us the courage to look evil straight in the eye. To love means to choose to suffer. Not that we want it but it comes. Like Jesus, we love and endure with a view to being delivered.

Love gives us the power to see evil for what it is to resist it and to work at recreating life away from evil.

But the heart of love "endures all things" is patience. Not so much with evil or ourselves but God. God says He intends to "reconcile all things to Himself" (Colossians 1:20) ... but when?

And here lies the rub — waiting on the Lord. Those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles." (Isaiah 40:31) God's invitation to be busy in "active waiting."

II Peter 3:8-12. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance ... as you look forward to that day and speed its coming.

Maybe this matter of love endures all things can best be summarized by the words of Galatians 2:20, "... I no longer live but Christ lives in me." That's the secret of enduring all things.

Christ in us is the gift essential to our life today. But, I can so easily try to tough it out in my own strength ...

Let's read I Corinthians 13:7 once more "Love always protects, always trusts, always hopes, always perseveres." That love is my lifeline because it's a gift from God.

And so, with the psalmist I can say, "I waited patiently for
the Lord
He turned to me and heard me
cry
He lifte' ? out of the slimy pit
Out of the mud and the mire;
He set my feet on a rock
and gave me a firm place to
stand
He put a new song in my mouth,
A hymn of praise to our God."

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Church

Pastoral Pondering

Fasting in a successful church

Jack Vos

Being a member of the Antioch church must have been quite an experience. We learn that from the book of **Acts.** This church pioneered world relief. It pioneered multi-racial evangelism. It pioneered world missions. No doubt some members complained about too many decisions being made too fast. But who can deny that the Spirit of Christ moved that church? Striking is that that pioneering church engaged in **fasting.** What could be the reason?

Explain it away?

The answer I give to that question will be strongly influenced by my view of fasting. If I think that it has no good place in the Christian life, I can think of a lot of suggestions. For example, I can suggest that on that point the church was still too tied to the Old Testament. I can propose that its members saw fasting as a means to score brownie points with God. Or could they have done it to mourn the bodily absence of Jesus? If I think that fasting has no place in the Christian life, I have to explain the practice in Antioch as unnecessary and unimportant. But that doesn't get me off the hook. I still have to deal with the fact of that church's remarkable life.

The reality is that if fasting belonged only to the Old Testament period, the members of the Antioch church would have been the last persons to engage in it. If it was a carryover from Phariseeism, the Holy Spirit would surely have criticized it. And rather than mourning the bodily absence of Jesus, the Christians in **Acts** are fervent about his victory. Yet the people fasted, possibly as a regular custom, and certainly in connection with a specific event (**Acts** 13:1-3).

An answer

Why do I think they fasted? Because of what went on in their hearts and in their fellowship. As new converts they had a fresh, deep sense of God's love. This made them respond to God with a fervent 'first love.' It also made them think about a huge pagan world. They recognized the Lord's claim on Romans, Greeks, Spaniards, and the other national groups. They sensed the dire need of these millions who had never heard of God's victory in Christ. That made them pray for direction. Theirs wasn't a formal prayer offered from the comfort of a cushioned church pew. They prayed with fasting. Twice they prayed, with their bodies.

This ability to pray, and to pray with their bodies, is a beautiful thing to me. I see it as a natural response of Christians who want the Saviour-King confessed by a desperately needy world.

In the Christian Reformed Church — to speak only of one tradition — fasting has never caught on. There was a flicker of interest and fasting for world hunger. It was only a flicker. Now one can discern no interest. The fasting is no longer promoted. Is that because it turns people off from prayer and giving?

A Spirit-born church, eager to see Christ proclaimed as Lord throughout the world, can make good use of fasting.

Why can't Reformed people fast?

Press Parade

The altar of burnt sacrifices!

Last Sunday morning I was somewhat startled after the service when most people had left; I came from, what we use as the sanctuary, and passed through the "Court of Men" outdoors when, lo and behold, I saw what looked like the "Altar of Burnt Sacrifices" standing all by its lonesome self with unconsumed rests of the offerings still on it. There was no Levite or Priest in sight to attend it. It just stood there on the pavement some distance from the entrance. A few strangers who passed through the "Court of the Gentiles" glanced in genuine wonderment at this strange, out of place Old Testament scene in a modern setting and seemed to ask themselves what in the world that lonesome unattended altar was for. (Some evil tongues say that it was clearly recognized as an ashtray on a stand).

I hastily removed the altar and placed it in some dark recess of the temple. After all, the Old Testament is behind us and since no Levites and Priests can attend the altar anymore, and cleanse it, it would only confuse the innocent passers by.

Of course, some Levite could offer to collect the tithes from the offerers and promise to care for the altar punctually. But it still would remain an oddity and out of place and time. Perhaps some sacrifice could be made and decisions made to cease burnt offerings altogether?

Salmon Arm, CRC
Church Bulletin

God is with us

It's good to be reminded that God is personally involved in all the events of our lives. We're given immense freedom to choose and decide; we're not puppets at the end of divine strings.

However, our God is constantly busy in every event — even in the falling of a sparrow and the loss of hair! By His hand he guides His children to an ever richer experience of grace. By His hand all the events of the world do not frustrate but advance the coming of His Kingdom.

Though humanity so often ignores our Lord, God is not mocked. He is still King. That's the assurance I need in good times and in times of sorrow.

"You are all around me; on every side; you protect me with your power. Your knowledge of me is overwhelming; it is too deep for me to undersand" (Psalm 139 TEV).

That's why it is so very appropriate to pray for healing of a common cold as well as major disease; that's why it's wise to pray for guidance in small decisions and major decisions. That's why it is so important to ask God's blessings on decisions that we make in good faith. Unless the Lord bless our work, we labour in vain.

Bulletin, 2nd Chr. Ref. Church, Brampton, Ont.

CR SEE

The gathered flock is speechless
while nodding their assent
Either the night was sleepless
Or their dark souls repent.

Klaas Sis

Church News

Christian Reformed

Accepted

— as team minister, First, Langley, B.C., Rev. Robert DeMoor of Edmonton, Alta.

Declined

— to Calvary, Ottawa, Ont., Rev. Anthony DeJager of Rehoboth, Bowmanville, Ont.

— to Covenant, Woodstock, Ont., Rev. Peter Kranenburg of Toronto, Ont.

New Clerk

The First Chr. Ref. Church of Montreal is: Diemer DeVries, 12 Lakeshore Rd., Beaconsfield, PQ H9W 4H3

Classis meetings

Classis Chatham will meet in regular session on January 31, 1984, at 9:30 a.m. in Grace Chr. Ref. Church of Chatham. Materials for the agenda should be in the hands of Dick Miedema by Dec. 20, 1983.

Classis Hamilton meets on Wednesday January 18/84 in the Rehoboth CRC Niagara Falls. All matters for the Agenda should be in Rev. J.W. Jongsma's hands no later than Dec. 16, 1983.

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ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Taber-CKTA..... 8:00 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD.. 9:15 a.m. 1400
Kitimat-CKTK..... 8:30 a.m. 1230
Osoyoos-CKOO.... 8:30 a.m. 1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m. 1240
Smithers-CFBV.... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK..... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 9:30 p.m. 940

Atikokan-CFAK... 10:30 a.m. 1240
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO
Ajax-CHOO..... 9:30 a.m. 1390
Chatham-CFCO.....
Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB.. 10:30 a.m. 800
Guelph-CJOY..... 9:30 p.m. 1460
Hamilton-CHAM... 7:30 a.m. 1280
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m. 1480
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat)..... 7:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7MC
Sarnia-CHOK..... 7:30 a.m. 1070
Stratford-CJCS.... 8:45 a.m. 1240
Wingham-CKNX.... 10:30 a.m. 920
Woodstock-CKDK. 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN.... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB..... 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH
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CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal.... 9:15 a.m. 1570
CKCV-Quebec City. 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

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Johan D. Tangelder

A new mentality among Roman Catholics

In 1963, at the close of the Second Vatican Council's second session, Cardinal George Flahiff of Winnipeg said that the most significant thing in the Church of Rome was "the new mentality."

The RC theologian Richard P. McBrien, in his recent two-volume work Catholicism, calls this "new mentality" a "state of crisis." In his opinion, the Roman Church has been in that state ever since the beginning of the Second Vatican Council, which opened the Church to new ideas and, at the same time, to new problems.

Decrease

The RC Church in Canada has suffered mass defections during the 1960s and 1970s. Gallup surveys showed that the proportion of Catholics attending weekly mass dropped from 83% in 1965 to 55% in 1976, and the members in religious orders decreased even more sharply, primarily because fewer young people than ever before want to be priests and nuns. In 1967 there were 1,377 young men in Canadian seminaries. By 1981 the number had dropped to 220.

Liturgy

Liturgical renewal made its presence felt during the last few decades. In 1980 Cardinal G. Emmett Carter warned Toronto archdiocesan clergy against "certain abuses which appear to be creeping into our liturgical celebration and which I would ask you to correct immediately." The cardinal noted that some of the abuses stemmed from the wrong notion that the ordained priesthood is just different from the priesthood of the faithful.

Priesthood

The priesthood and celibacy became a matter of controversy. By 1971 Canadian bishops were in favour of ordination for married men, but the Pope remained opposed unless the priest is a convert who came to the Catholic Church already married. Women sought to participate in the worship services. Nuns and other women were preaching frequently in the Toronto Catholic parishes. In 1977 the Rev. Philip Pocock, Archbishop of Toronto, ordered a halt to this new practice. His order was part of the general tightening of discipline in the light of a Vatican document which said that women can never become priests.

Family

The modern breakdown of the family didn't bypass the RC. Statistics indicate the RC divorce at the same rate as the general population — two in seven marriages are dissolved. Birth control practice, as advocated by the church, became subject to heated debate. Dr. Gregory Baum of St. Michael's College in the University of Toronto said, in 1967, regarding birth control, that there are circumstances in which it is possible for a loyal catholic to disagree with non infallible statements of the Church. In 1968 Pope Paul VI issued his controversial Humanae Vitae, which stood by tradition.

Many Catholics disregarded its central notion. They argued that in an overcrowded world some form of contraception is not only acceptable but morally called for. A Dutch-born priest, Rev. Albert Lannoye, when pastor in Metro-Toronto, voiced his doubts about the encyclical. He asked, "Are we acting as if we believe that they (the laity) are able to make conscientious decisions?" Lannoye felt that personal conscience should be the final arbiter in the birth control question.

Catholics remained firm in their pro-life stance. Catholic Charities have pulled out of Toronto's United Appeal on the issue of Planned Parenthood.

Schooling

The RC is still committed to the separate school system. However, it feels that today its purpose is questioned. A decision handed down by the Supreme Court of BC, in 1980, that a RC teacher in a Catholic school, who married a divorced man, should be allowed to continue was seen as a threat to the very existence of Catholic schools in the province. Archbishop James Carney of Vancouver commented that "in hiring teachers of our Catholic schools, we are not permitted to choose practising Catholics over Catholics who, even by a public act, have repudiated the most important Catholic values."

Shift

The Canadian RC Church made a significant shift to the left. For years the RC was strongly opposed to socialism. In 1934 Archbishop Gauthier of Montreal condemned, in a pastoral letter, the socialist CCF (Cooperative Commonwealth Federation) as irreconcilable with Catholic social teaching and declared that Catholics were not allowed to join or support it.

In the 1970's RC official teaching in regard to socialism underwent a notable change. In 1971 Pope Paul VI permitted RC to belong to socialist parties as long as they are not identified with a materialist ideology.

The RC shift to the left in Canada was mainly due to the influence of the Latin American inspired liberation theology. Many bishops, priests and nuns were debating the usefulness of Marxism as a Christian tool. Victoria's Bishop Remi DeRoo, one of the RC church's most articulate leftists, uses new marxist language to express his views on social issues. Some RC even asked whether or not violent revolutionary action is an option for changing a corrupt society. Critique of multi-national corporations and resisting the testing of cruise missiles in Canada made the news.

Next time: RC theology in a state of flux.

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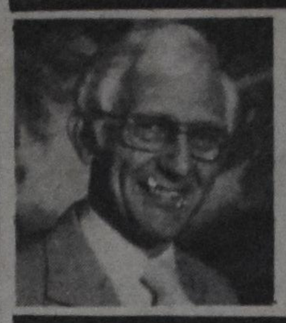

William R. Rang

Skylights

He can't be a Christian!

In order to succeed on the job market one needs to be qualified. Positions available require certain qualifications and qualities without which the chance of an appointment is remote.

Years ago a man could be seen walking in the dock-yard and harbour district or Portsmouth, England. Looking at him people wondered what connection there could possibly be between this man and the sea. He could not be a sailor, for he missed one arm and one eye. His friends knew that he would get fiercely sea-sick every time he was on board a ship that approached open water. No, he was not qualified to be a sailor.

Strangely enough we have made up a list of qualifications for being a Christian. We check that list when we observe our fellow man and, from time to time, but not too often, we check off the items when we look at our own lives.

Yes, there seem to be many qualifications that are needed. We've heard people say, "If you really knew what kind of person he is, you would not call him a Christian." "She is not good enough to be a Christian."

Yet the Lord said to Samuel, "The Lord sees not as man sees. Man looks at the outward appearance, but the Lord looks at the heart." (I Sam. 16:7). It is not important whether you or I possess the qualifications that our fellow man thinks we should have.

The man visiting Portsmouth harbour certainly did not possess the qualifications of a sailor. Yet he was the greatest man the British Navy ever had. He was Admiral Horatio Nelson, hero of Trafalgar.

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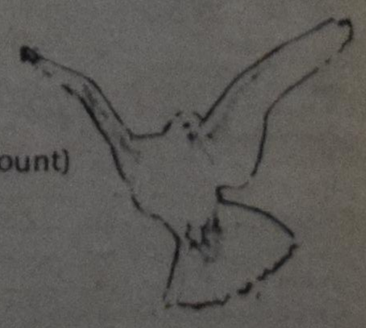

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School

Chalkmarks

Promotion tips

Occasionally as we speak to neighbours and friends about Christian education they ask how we do things differently. Here's an example:

In Grade 7 and 8 Science we did an experiment which measured the volume of water as cooling occurred. It was shown that water kept contracting in volume as it cooled. Because of this, cold water is heavier and sinks to the bottom of a pond or pool, as most swimmers have experienced.

Now, if you follow this pattern through, it should be a fact that the coldest water is always at the bottom of a body of water, and therefore, freezing should begin at the bottom. But facts are, as you all know, that freezing begins at the top!

How is this possible?

Well, it is a created characteristic of water that at 4 degrees C the contraction stops, and therefore, the water at 3 degrees C, 2 degrees C, 1 degrees C and 0 degrees C is actually lighter than the water at 4 or 5 degrees, and

therefore, it rises to the surface where freezing begins.

What's so special about that?

This shows the wisdom and careful planning of the Creator. Who else, or what blind chance, could have foreseen that if water froze first at the bottom all fishes and other marine life would soon end up being frozen to death in a solid block of ice? But with the planning now shown in creation, we see that the ice which forms at the top acts as an insulating wall to keep the water left below it from being cooled more by the elements, and as a result, most marine life survives the winter very nicely. That's good for us isn't it?

It's great to be able to show the students such everyday miracles, and to give credit to the Designer.

(From "FOCUS", newsletter of the Immanuel Christian School, Aylmer, Ont.)

April May June

1963 · CITIZENS FOR PUBLIC JUSTICE · 1983

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Romantic language thrives in Calgary

CALGARY, Alta. — It appears that one of the teachers of Calgary Christian School got engaged recently. This is how the school newsletter announced the event.

"True lovers run into strange capers."
—William Shakespeare

It happened ... in California ... some four weeks ago. The evening was gentle: the warm air plied languorous themes, the sea lapped amorous whispers, the leaves rustled honied melodies, a distant turtle dove cooed a last refrain.

Two sweethearts, gracefully intertwined, strolled northward bathed by the engaging light of an ingenuous moon. Their words spoke of a fragrant togetherness, of life as it could be, of inexplicable love. "My lover is mine, and I am his!"

The vow drove the couple to bejeweled Bakersfield stores. A golden ring there must be! No ordinary band could do, not for so rich a love. It was this one, no, now that one; another came to view. Ah ... finally: "With this ring I pledge my unending love."

A nonchalant, red-headed Annette walked into our staff room this week. A thicket of students and teachers formed a gauntlet. A left hand flashed. The deed was done.

We reveled in Miss Pol's ambience, teased her some. And she filled us with sweets.

More for your money

CLINTON, Ont. — There will be no increase of tuition since the budget was brought down in the Clinton and District Christian School.

The school newsletter Link reports that with an increase of families the tuition fee will still be $255 a month or $3,050 a year.

With the budget remaining the same the School was nevertheless able to increase the staff, paint the school, and provide new playground equipment.

Unrelated to the budget, but a disappointment to the students, is the dropping of the afternoon recess.

The students may not like it but they too are getting more for their money.

Sorting things out in the wilderness

ROCKEY MOUNTAIN HOUSE, Alta. — Christian Wilderness Programs is a program for young people between the ages 14 and 18, who are searching for meaning in life and/or have problems within the family or with the law.

The program will operate in both Alberta and British Columbia. It will include four stages of learning: wilderness learning, Bible study, work projects and community service projects.

The course lasts from January 30 to June 15. It is seen as an alternative to government programs for youth in difficulties. The latter do not provide a christian ministry.

What these young people really need is Christ, the organizers believe. Even the wilderness experience is meant to help clarify a young person's beliefs.

The program involves a live-in situation. All students must be out of school. The cost is $2100.

Many of the staff have worked in group homes for juvenile delinquents. The program is primarily intended for children from christian homes.

Tri-partite interview urged

EDMONTON, Alta. — Parents at the Edmonton Christian High School are asked to come to parent-teachers interviews accompanied by son or daughter.

According to the news bulletin there has been "an increasing response to this approach in the past couple of years." The School feels that students should be directly involved in discussions relating to them.

In the instructions for how to discuss during the interview the parents are urged to talk **to** the son or daughter, not **about** them.

The involvement of son or daughter is also urged in preparations before and review after the interview.

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Come into the "Magic Circle"

Eleanor Mills

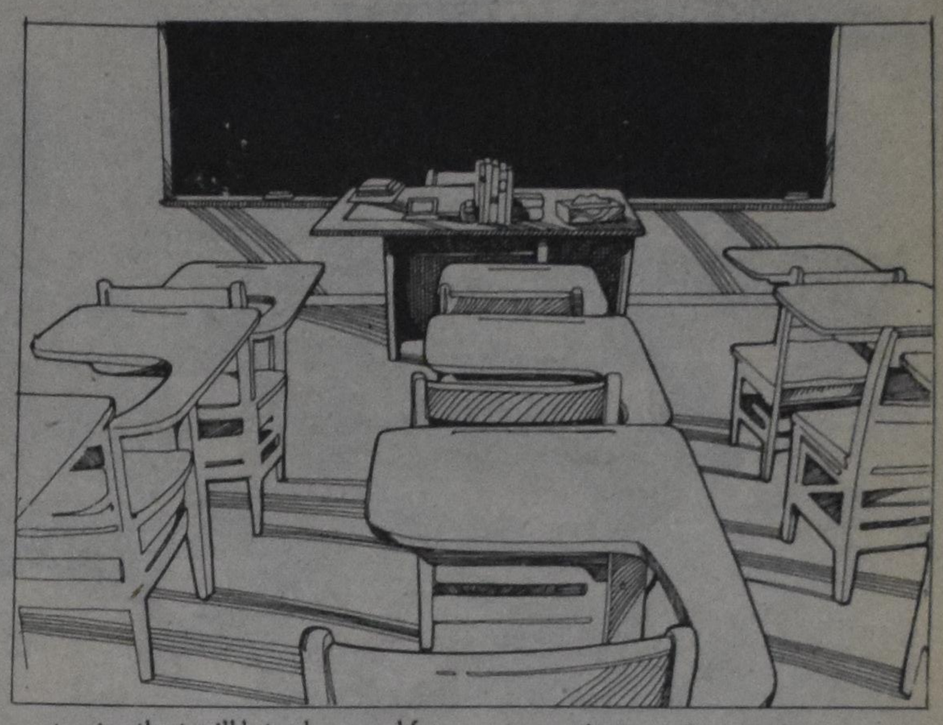
The classroom is quiet, the desks are empty. The children are sitting in two circles on the floor; thinking, waiting until all the members of the circle are ready.

The activity is "Magic Circle," part of the language arts program. About ten minutes a day is spent developing skills in listening, discussing and speaking concisely. Because of the highly structured nature of the circle time, these skills are developed quickly. The leader sets the tone for the activity by welcoming each student by name. The "rules" of the circle are then in effect:

1. Everyone, including the leader, gets one turn to speak.
2. You may skip your turn if you want to.
3. Look at and listen to the person who is speaking, not at the leader.
4. Everyone shares the time equally.
5. No interruptions, questions, or probing are allowed. No put-downs or gossip are allowed.
6. Everyone stays in his own space in the circle.
7. You may bring only yourself to the circle. (No toys, pencils, etc.)

The leader introduces the topic for the day. A signal (like folded hands) indicates when the participants are ready, and the leader calls on members by name to make a contribution in response to the topic. One of the early topics might be, "Tell about a place you like, and tell why you like to be there." The leader thanks each person who contributes, but makes no judgment on the comment given. The leader ends the circle time by thanking each person by name.

The activity is brief and the learning which takes place is difficult to measure in a precise way. However, teachers have noticed carry-over into the rest of school day, developing rather quickly after beginning circle sessions. Students begin to listen to each other more carefully because the teacher doesn't repeat comments made in the circle, and they are required to attend to the speaker. They respond to each other in a discussion rather than waiting for the teacher's response. They become more adept at sticking to the topic and speaking concisely. Their writing improves, especially if the circle session deals with



topics that will later be used for creative writing.

A list of suggested topics is available from the Human Development Training Institute, which has outlets in major Canadian cities. Training workshops are also conducted yearly. The Christian teacher would want to modify the suggested topics, or use those which are integrated into the Christian curriculum.

The circle sessions can promote an atmosphere of warmth and unity in the classroom by encouraging children to respect the knowledge and experience of others, to get along with people and understanding, to be independent, self-reliant, and responsible, to be reflective and self-disciplined, and to accept one's own strengths and limitations.

"Magic Circle" can develop the sense of community which we strive to foster in the Christian school. It is also an excellent vehicle for the modelling of Christian faith by the teacher and for children to express their faith.

Eleanor Mills teaches remedial skills in the Edmonton Christian School system.

A teacher comments on a visit to the Hutterites

LETHBRIDGE, Alta. — There was a surprise in store for me — it was not the speakers that totally swept me off my feet with revived inspiration, but it was a visit to a Hutterite Colony that had the most impact.

We should live uncluttered lives — we are cluttered with educational materials. This conclusion is the result of the Hutterite impact. They live uncluttered lives compared to ours.

I felt as though I had stepped back in time — to a small community of 68 people living without television, radio, or mortgages. They were healthy germanic looking, living in absolute cleanliness. In the barn one would not even get a whiff of the cows that he been milked earlier that morning.

They had their own school. At the age of fifteen, everyone learns a trade. There was a sense of peacefulness and respect.

Who is right in their way of life? Answering this is too big an undertaking for me right now, but something of the Hutterite situation can be applied to ours.

One aspect is simplicity. Our lives are complicated. The more we know, the more there is to learn and the more to teach. So many options are open to us, it easily becomes an oppression.

Like the Hutterites, we teach the basics of living a christian life. But we also pay attention to a large collection of knowledge, to which volumes are added regularly. With it, we need to learn organizational skills. With that we need to "unclutter"

ourselves from the educational collage and focus on God with a clear vision.

If we are uncluttered, joyfulness becomes easier and we can be more aware. If we are living a cluttered life, we lose sight of the individual child and only see as Mr. Gradgrind did: "little vessels to be filled with facts."

Margaret Collier,
teacher at Calgary
Christian School

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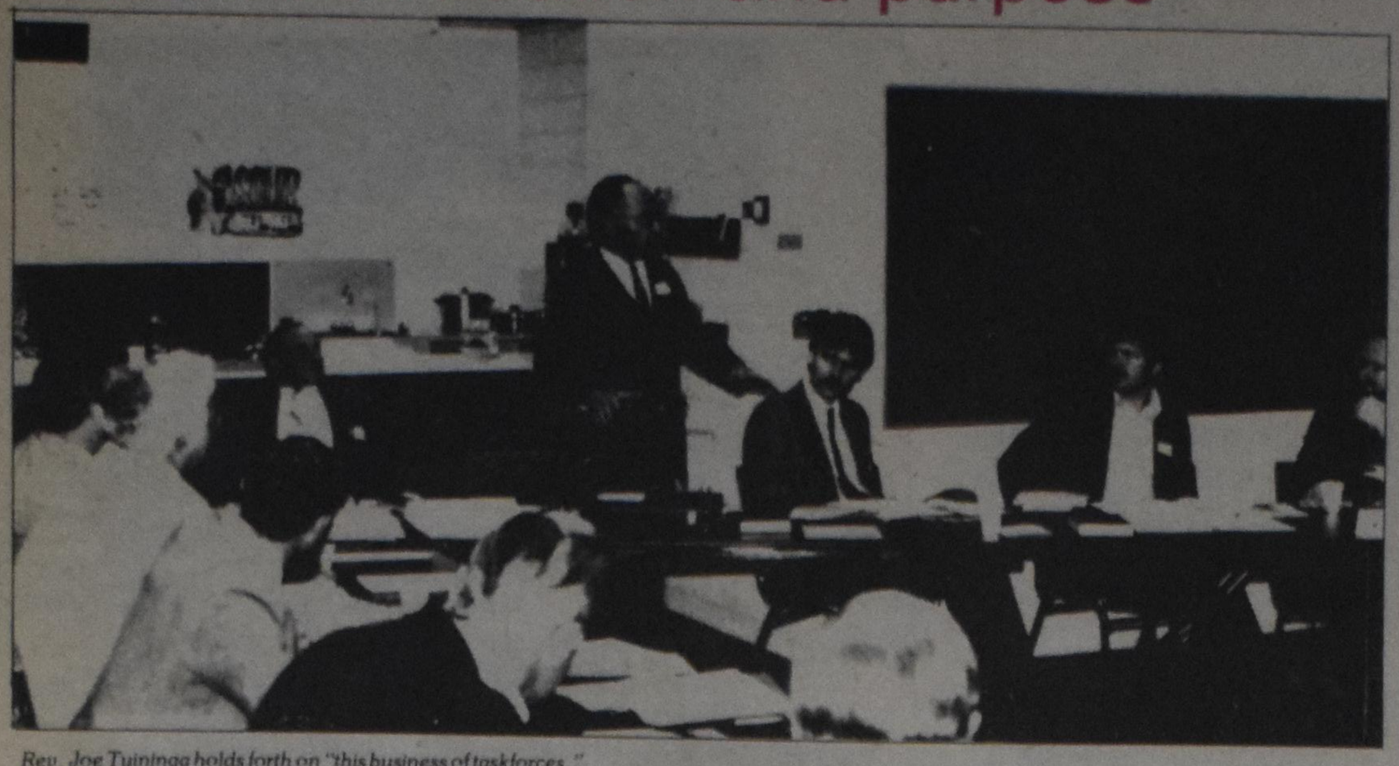
Council of CRC's in Canada moves ahead with caution and purpose



Rev. Joe Tuininga holds forth on "this business of taskforces."

Bert Witvoet

BURLINGTON, Ont. — One of the first items on the agenda of the Council of the Christian Reformed Churches in Canada was to appoint its officers. Elected were President, Rev. B. Nederlof, Vice-president, Rev. R. Sikkema; Clerk, Rev. R. De Moor.

The meeting counted 27 delegates from nine classes: 9 deacons, 9 elders and 9 ministers.

Abortion and guidelines

The first important business took place in the evening session of day 1, November 9. The Council adopted the interim report on abortion with two amendments. This report included statements by the 1972 Synod of the Christian Reformed Church but added statements on the role of the government as well as specific recommendations for abortion review committees, abortion clinics, hospital policies and public education.

Council also approved the Guidelines for Submissions to Government as a working document. This document was approved in principle at the previous Council meeting but saw substantial revisions in the mean time.

The work of the Committee for Contact with the Government received great appreciation. The Executive Secretary was instructed to give serious consideration to making available at cost in an attractive format the statements on abortion.

Ecumenicity

Thursday morning saw a very good discussion on the Council's relationship to other ecclesiastical bodies. It was decided by Council to join the Association of Christian Churches in Canada as a founding member.

The grounds were: "it is the calling of the church as denomination to give expression to the unity of the body of Christ ... the opportunity to give confessional shape to the organization is greatest at its beginning ... much information can be gained from, and insight shared with, other churches."

There were a few voices in opposition. Rev. R. Sikkema said that "it is not our task to express the visible unity of the Church. Unity is given in as much as churches are obedient to the Scriptures."

Rev. H. Getkate explained that we were not joining a mega-church but an association to which we can testify. Several delegates felt that it was high time that the Christian Reformed Churches come out of their isolation and stand in the midst of Canadian church life.

The Council also approved the motion that it join the Evangelical Fellowship of Canada for similar reasons as were put forth in the motion to join the ACCC.

Rev. A. Dreise reported on the People for Sunday Association and asked that members of the CRC be asked to write letters of concern about today's threat to Sunday as a day of rest. His committee's recommendations were accepted.

On Thursday afternoon it was decided to expand the Indian ministry which now is carried on in Winnipeg and Regina. Council approved to initiate the third Ministry among Indians in Edmonton, Alberta.

Revs. John Kerssies and John Koole enjoy a good joke, especially when colleague Ralph Koops delivers it.

Regional synods

Thursday evening found the Council discussing the pros and cons of a regional synod to replace the present Council. Rev. Joe Tuininga from Lethbridge spoke out eloquently on the need to set up regional synods, one for the east and one for the west of Canada. He also indicated that his position was influenced by a desire to get rid of involvement in taskforces. He preferred a stricter ecclesiastical arrange ment than is now evident in the workings of Council.

Rev. B. Nederlof handed over the gavel to Vice-president Ray Sikkema at this time so that he could speak out on the disadvantages of having regional synods. He pointed out that such a structure would place another layer between classis and synod, add to the complexity and remove the synod from direct classical involvement.

Council approved the motion to appoint a study committee, however, and asked Alberta North and South to form a committee.

Task forces

Although there is always a secret hope at Council meetings that the third day of meeting will not be necessary, this time again it proved necessary to add another day to the deliberations.

On Friday morning the delegates tackled the question of involvement with taskforces. It took all morning and part of the afternoon to discuss. In the afternoon it was decided that Council become a member of Project North on the grounds that its ministry is in harmony with the CRC's biblical command to practice stewardship and do justice in the Canadian context.

The Council also adopted the recommendation of the committee on taskforces that it ask Project Ploughshares "to allow the Council to continue its observer status until there is greater clarity concerning the Project's religious identity, primary purpose and organizational structure."

The observer would be asked to "express Council's serious concern regarding certain unbiblical contents in the Project's publications."

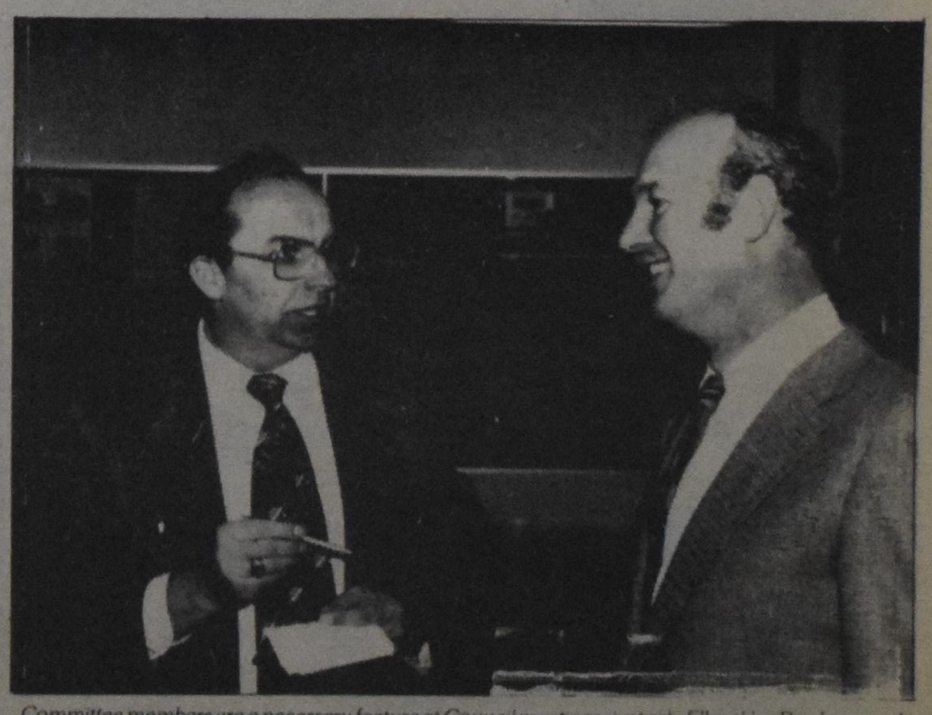
The Council also accepted the Committee's recommendation not to join Ten Days for World Development, since it's educational material lacks "biblical rootage."

Productive session

And as for many other deeds done by Council in its wise deliberations, lo, are they not recorded in the Acts of Council of the Christian Reformed Churches of Canada.

The delegates were by and large pleased that the session had been both productive and harmonious. The mood at Council had been cautious yet decisive.

This meeting may be characterized as having seen purposeful steps taken towards fuller participation in the area of Canadian church life and societal life. Yet, there was a frank acknowledgement of and concern for the need to remain faithful to biblical standards of witness and conduct.



Committee members are a necessary feature at Council meetings, just ask Elbert VanDonkersgoed and Ed Den Haan.

A good spirit marks Burlington meeting of Council

The biennial meeting of the Council of Christian Reformed Churches in Canada took place in Burlington, Ont. from November 9 to 11. The Council was presided over by Rev. Bastiaan Nederlof.

Even though the discussions included such contentious issues as membership in church associations and taskforces and the guidelines for the Committee for Contact with the Government, the atmosphere was fairly relaxed and a good spirit prevailed throughout the three-day meeting, according to Rev. Arie Van Eek, Executive Secretary of Council.

Delegates from Canadian classes sat around the square table to tackle matters such as ministry among Indians and Metis, interchurch relations, taskforces, and overtures by various classes.

The composition of Council is 9 Canadian classes. Classis Eastern Canada is the only classis not a member of Council.

Unlike at classis and synod meetings where only elders and ministers attend, Council has a minister, elder and deacon representative from each classis.

The meetings took place in the facilities of Redeemer College.

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Feature

Children testify against foster parents

Roy and Jean Luyendyk are comforted by a friend before the trial Photo courtesy The Calgary Herald

Jeff Adams covered the Luyendyk trial for Canadian Press. He sent us this special report.

CALGARY, Alta. — Roy and Jean Luyendyk remain convinced the warning in Proverbs, "He who spares the rod hates the son," provided full justification for the severe spankings they gave several youngsters at their group home and boarding school.

But their beliefs mean Roy, a powerfully-built dairy farmer and ex-amateur wrestler, must remain in a Calgary jail until at least Dec. 22 — under special guard after threats from fellow inmates.

Ron Luyendyk, 52, was convicted Sept. 21 on four counts of assault causing bodily harm and one lessened charge of common assault. Sentenced a day later to nine months in jail, he will be eligible for parole three days before Christmas.

Jean Luyendyk, 53, a former nurse and missionary, received a two-year suspended sentence for her part in the assaults from 1979 to 1982 at their Cremona Valleyview Children's Home, 75 kilometres northwest of Calgary.

The rambling house and adjacent farm, besides providing a home to the Luyendyk's 22 adopted and five natural children, has sheltered more than 250 other youngsters since 1961. Many weren't wanted elsewhere.

In passing sentence at the end of their two-week trial in Calgary, the judge spoke for almost everyone present when he said: "I am perfectly satisfied that Roy and Jean Luyendyk have loved and assisted many children in their home." But he said the middle-aged couple disturbed him by saying they never used excessive discipline on any child, but also never checked to see whether physical injuries had occurred.

Testifying in his own defence, Roy said today's society is probably offended by his use of sticks or a wooden paddle to spank children in his care — hitting some of them 20 to 30 times at a session.

"But community standards change back and forth and nobody ever knows where they're at," he reasoned. "God's word never changes and we can base our lives on that."

Roy insisted he was forced to give "hard spankings" to youths caught sniffing glue, neglecting chores and running away to Calgary to be picked up by police in the company of prostitutes.

Social workers, police and former staff and residents at the home testified to seeing severe bruises and welts on the buttocks of a couple of children the Luyendyks punished. Photos were also introduced in court as evidence.

"Better for the child to have a bruise on his backside when he's 12 than to be in jail for two years when he's 20," argued Roy. "The Bible says when a child is chastised it doesn't feel very good at the moment but later it feels a peaceful sense of righteousness."

Unfortunately for Roy and Jean, several children who never acquired that peaceful sense of righteousness were eager to testify against them. It was a sad scene: adopted and foster children giving evidence against their parents.

Luyendyk supporters, some from as far away as the Northwest Territories, filled the courtroom each day. They sang hymns in the hallway and conducted group prayers in a small interview room.

Many were bitter after the verdict and sentencing. They insisted evidence against Roy and Jean was grossly exaggerated by spiteful children and former staff, all of them egged on by social workers intent on shutting down the Luyendyk home. But while there were obvious conflicts in the evidence of several teenaged witnesses, no testimony condemning social workers was ever introduced.

Upon hearing her son has to go to jail, 87-year-old Ethel Luyendyk began crying quietly, saying: "It's terrible." Roy showed no emotion as he was led from the courtroom. Jean held back tears and said: "This is where your faith starts to grow."

She criticized the verdict later, saying it meant parents are losing their right to discipline children.

To a courtroom observer struggling between sympathy for the Luyendyks and the knowledge that evidence against them was growing steadily, the essential question became: where does loving discipline stop and uncontrolled violence start?

Testimony painted a picture of a hard-working couple who dedicated their lives to God by helping needy youngsters. All went well for the first few years when most of their charges were third world orphans and small children.

But then a new type of child began to come their way: rebellious delinquents defying every attempt to bring them under control.

"They dumped some terrible kids in there," said a family friend after the trial. "Roy and Jean just got too tired and too overworked."

There are few in the Christian Reformed community who, having sat through the trial, would not have concluded the Luyendyk's punishment was extremely harsh.

While the Bible warns against sparing the rod, in Ephesians it also tells "Fathers, do not provoke your children to anger."

Yet Roy and Jean, as they contemplate the future of their group home where only adopted and natural children remain, are convinced they did nothing wrong.

"It is God's will if I go to jail," Roy confided, only moments before learning that's where he was headed. He viewed it as God's will in the same way a cancer victim accepts his fate: a burden to be borne after no apparent sin by the victim.

Roy refused to consider whether God might be telling him something through the painful trial — something about recognizing when, no matter how much you love a child, physical punishment becomes pointless.

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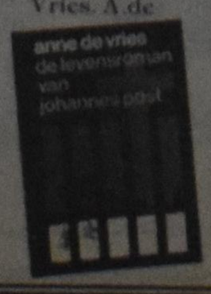

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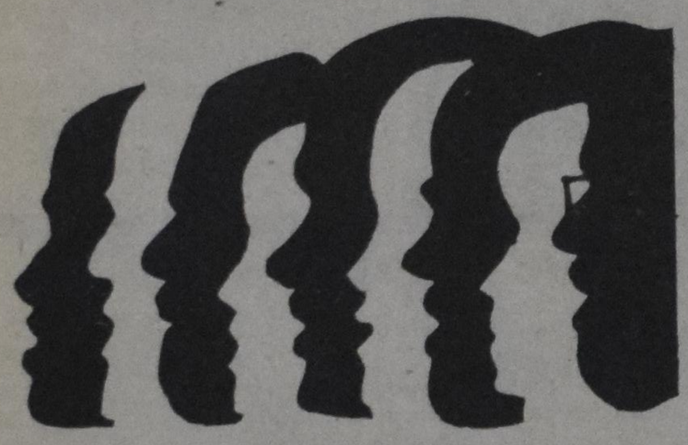
Fredericton Young People's

Members and friends of the Fredericton Young People's Society enjoyed a great weekend together to mark the end of the season back in the spring. The group is still going strong. They held a fall rally in New Brunswick recently which featured movies, activities, and Bible studies as part of the theme: Friendship (in choosing a life partner). Highlights of the retreat included enjoying a beautiful beach and playing baseball.

"When in our music God is glorified"



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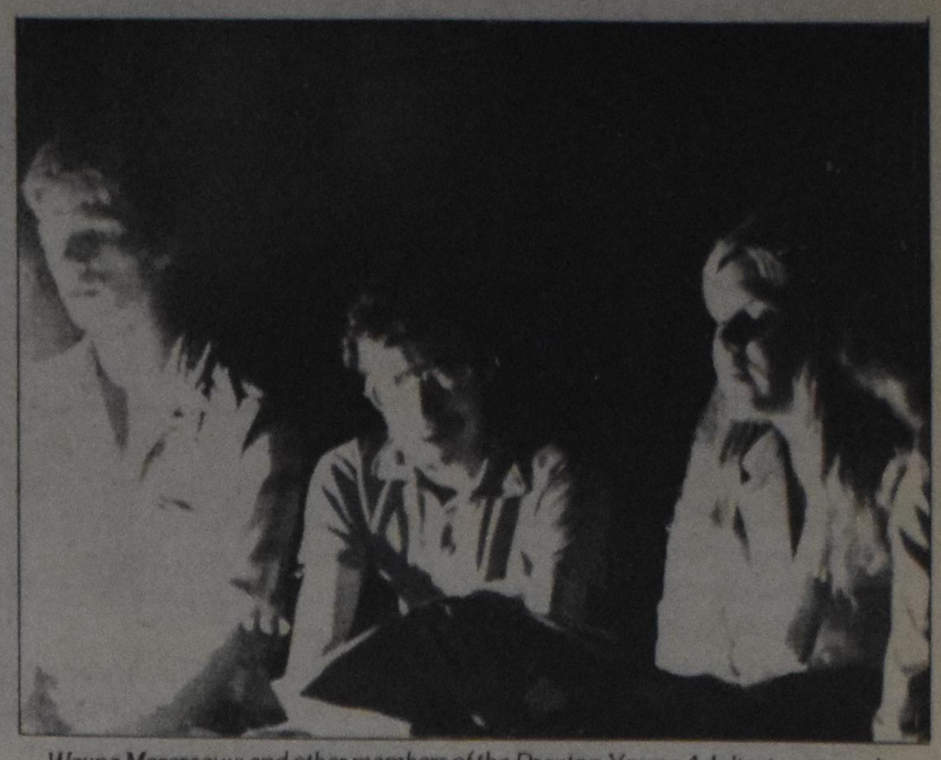
Why we formed a Young Adults Group

Wayne Mazereeuw



Wayne Mazereeuw and other members of the Drayton Young Adults sing around a campfire

A year ago this fall, several of us young adults from Drayton, being single and of the age where we no longer felt comfortable in Young Peoples, started attending the Young Adults Fellowship in First Christian Reformed Church in Hamilton. We had all participated in many of our church related groups; Sunday School, Cadets, Catechism, Young People's. When Young People's no longer met our needs, we found that there was nothing to fill the gap.

At that time, some of us started attending the Young Adults Fellowship in Hamilton which met every second Sunday evening. It proved to be a real blessing to us and we got to know and love many fine Christians there. It was a time of real fellowship, learning and growing in the grace of God. only drawback was the distance we had to travel in order to attend. Most nights, we did not get home till midnight or later and notably, after one social event it was 3:00 a.m. After some of these late nights and the accompanying problems that followed them, the idea of beginning our own young adults society began to appeal to us for obvious reasons.

Formed own group

In the spring of 1983, we started to meet together in Drayton to form our own group. It was decided that instead of being one group from one church as Young People's are run, we would form one group from many churches, the format followed by most Young Adult groups. The reason for this is that there are so few young adults in each church. We decided that we would get in touch with the C.R.C. churches in Classis Huron and form one group around that hub. We sent a letter to all the pastors in Classis Huron explaining our intentions and ideals, requesting that they elect a responsible contact person in their church who would see to it that the announcements that we send would appear in their church bulletin on the proper date. This is such a vital link because we have no other feasible way of communicating our meetings and events to interested young adults. We ask all the churches that receive these announcements to please remember to print them in your bulletin.

Finally, after months of planning, on August 31 we held our kick-off for our Young Adults group at Conestoga Bible Camp near Drayton. About forty people came out for a day of baseball, volleyball and a homestyle meal of soup, potato salad and pie. We were privileged to have many of our friends from Hamilton attending. In the evening, we had a campfire and sing-song at Andy Knetchs' place. We also enjoyed music by Sonlight, a talented group of Christian singers from our own church. We wish to thank all the people who came out and participated to make our kick-off a success.

A way of life

We were formed as a Young Adults group because we love the Lord. For us, that is not some hollow over used phrase but a way of life. We want to honour and serve Him and that's what our group is all about. We realize that as a group, we have a stigma to fight which it seems many Young Adults groups are afflicted with. Namely, that the only people who attend young adults are the "different" people, the ones who don't fit in, who may have personal or personality problems they just can't seem to overcome. We are all "different" people, every last person on this earth. We are that way because of sin and because we are sinful people. We see and feel the effects of that every day. Simply because it may appear to be more evident in some people or that they have difficulties in overcoming or dealing with it should not illicit our snickers or avoidance of that person. That is not the love we are called to.

Our example

Jesus, our example, frequently befriended and associated with the outcasts and misfits of society and that is the example of love that we are called to imitate. We are all outcasts and misfits, "different" in one way or the other, but by the love of God the Father through Jesus Christ and by the power of the Holy Spirit, we have a sure hope and are all united by that one Spirit and made one. Accept your brothers or sisters peculiarities. Help him or her in love when they fall short. Remember them in church activities and especially in your prayers. Thank you and Maranatha (till He comes again).

Wayne Mazereeuw is a member of the Christian Young Adults Fellowship in Drayton, Ont.

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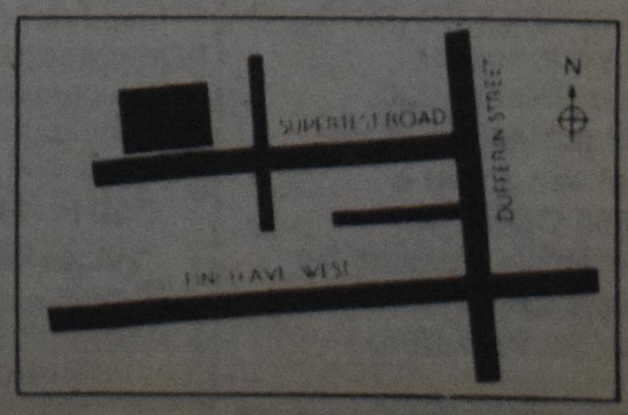

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THANKS

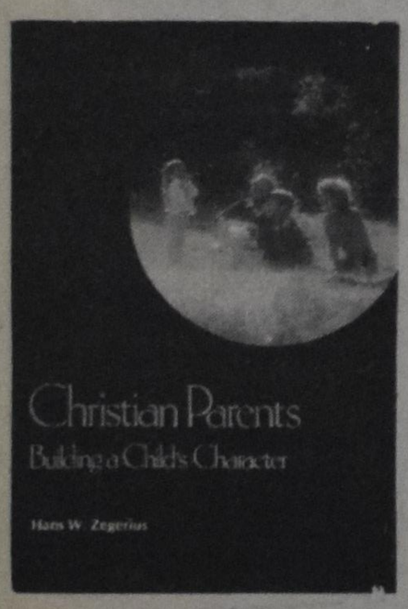
ROMYN: We wish to thank our children, family and friends for the many cards, flowers and donations received on our 50th Wedding Anniversary. Above all, thanks to the Lord for his care and blessing received during these years.
Mr. and Mrs. William and Christina Romyn, Box 75, Stratton, Ont.

VANDERWAL: With thankful hearts we wish to say thank you very much to all who made our 60th Anniversary day so wonderful. In which ever way your congratulations and good wishes may have come to us, it will be a sweet memory to us and our thanks rises up to the Lord, the giver of all good things. May he bless you all.
John and Geeske VanderWal, Wyoming, Ont.

VELTMAN: We, John and Lubbie Veltman like to thank our children and grandchildren, relatives and friends, for making our 50th Wedding Anniversary such an unforgettable day. And above all, thanks to the Lord, for the many blessings received from his fatherly hand.
R.R.1, Consecon, ON K0K 1T0

BIRTHS

ADAMS: For this child we prayed and the Lord blessed us with the birth of ANDREW LEO WILLIAM. Thankful parents: Doug and Elba Adams (nee Rang). Second grandchild to Mr. and Mrs. Leo Adams of Burlington, seventh grandchild to Mr. and Mrs. Wm. R. Rang, Dunnville,
Burlington.
October 21, 1983.



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

BIRTHS

DEVRIES: With praise and joy we, Bob and Yvonne, thank God for entrusting to our care another one of his children, STEVEN ROBERT, born October 26, 1983 and weighing 8 lbs. 7 oz. Steven is a little brother for Leanne. Proud grandparents are Bill and Nellie DeVries and Ralph and Anje Eeuwyk both of London, Ontario.
39 Buchan Road, London, ON N5V 1K9

NYMEYER: Psalm 139.
With much joy and thankfulness, to God the giver of all life, we, Art and Alice Nymeyer (nee Bos), thank our heavenly Father for making all things well, and entrusting to our care, twins, ANNE-MARIE and JONATHAN TIMOTHY. They were born November 8, 1983, weighing 5 lbs. and 7 lbs. A little sister and a little brother for Christina and Sarah. Happy grandparents are Mr. and Mrs. Bastiaan Bos of Cambridge, Ont., and Mr. and Mrs. John T. Nymeyer of Alma, Ont.
Our address: R.R.#2, Alma, ON N0B 1A0

TILSTRA: Sid and Evelyn (nee Vander Meulen), with great joy and thankfulness to the Lord, wish to announce the birth of our first child, a beautiful daughter, ALICIA MELANIE, born October 21, 1983. Proud grandparents are Mr. and Mrs. Glen Tilstra of Dunnville and Mr. and Mrs. Jacob Vander Meulen of Belleville.
217 Forest St. W., Dunnville, Ontario.

VANDER SPEK: The Lord hath done great things for us; whereof we are glad. Psalm 126:3.
Neil and Janet (nee Buursma) thank God for his gift of a baby boy, CORNELIS KEVIN, 8 lbs. 8 oz. on October 28, 1983. Third grandchild for Mr. and Mrs. Doeke Buursma of Hamilton and third grandchild for Mr. and Mrs. Cornelis Vander Spek of Embro.
R.R.#2, Tavistock, ON N0B 2R0

MARRIAGES

LUBBERS-MAGUIRE: Mrs. Alice Lubbers (wife of the late Peter Lubbers) of Dresden, Ont., is pleased to announce the forthcoming marriage of her eldest daughter, DIANE GRACE to MICHAEL PATRICK, son of Mr. and Mrs. Dennis Maguire of Thunder Bay, Ont. The wedding will be held, the Lord willing on November 19, 1983 in Sarnia at Grace United Church at 1:00 p.m.
Future address: 433½ Wallace St., Wallaceburg, ON N8A 4K7

VAN DYKE-HOEKSTRA: Mr. and Mrs. H. Van Dyke of Chatham, Ont., are pleased to announce the forthcoming marriage of their daughter JEAN to WILLIAM, son of Mrs. W. Hoekstra, Sr. The wedding will take place, D.V., Friday, December 16, 1983, in the First. Chr. Ref. Church, Chatham, Ont. Rev. W. Dykstra officiating.
Future address: R.R.#4, Chatham, Ont.

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MARRIAGES

VANDERLEE-HESSELS: On Friday, November 25, 1983 at 6 p.m. DIANE WILMA VANDERLEE, daughter of Mr. and Mrs. Peter Vanderlee will be united in marriage with JOHN WILLIAM HESSELS, son of Mr. and Mrs. Klaas Hessels. The wedding will take place, the Lord willing, at First Reformed Church of St. Catharines, Ontario. Rev. W. Spoepker officiating. We pray that the Lord will bless them throughout their lives together.
Future address: 608 Lake St., Apt. 507, St. Catharines, ON L2N 5S9

REINDERS-DUIKER: Two trusting Jesus are one within his care...
We, FRANCES JOANN and ROBERT KENNETH with the blessings of our parents, Mr. and Mrs. Hank Reinders and Mr. and Mrs. Christiaan Duiker wish to share our love at the celebration of our marriage, the Lord willing, on Tuesday, December 27, 1983 at one o'clock in the afternoon. First Chr. Ref. Church, Main Street, Drayton, Ontario.
...In God's Son, two are one. Let the Master's will be done.
Future address: 29 Delaware Dr., Guelph, ON N1E 3V5

ANNIVERSARIES

Congratulations to Sikke and Jacoba Hoiting (nee Oosterhoff) on their 60th Wedding Anniversary which they will celebrate, the Lord willing, on November 28, 1983.

Troy Burlington
1958 November 28 1983
Colossians 3:14.
Most of all, let love guide your life, for then the whole church will stay together in perfect harmony.
With joy and thankfulness we are happy to announce the 25th Wedding Anniversary of our parents,

DICK and ELLY STOFFELSEN
(nee Van Wyngaarden)

Love from:
Rick
Eleanor
Carol
Open house will be held Saturday, December 3, 1983, from 2-4:00 at home.
Home address: 3396 Guildwood Dr., Burlington, Ont.

Rijnsburg Fruitland
1948 September 25 1983
With joy and thankfulness to the Lord, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,

ROELOF and ANGENIETA VELDMAN
(nee Jungerius)

It is our hope that the Lord will grant you many more years together.
Love and congratulations from:
Fred & Henrietta; Nathan, Benjamin — Stoney Creek
Bill & Wendy — Calstor Centre
Joan & Harry; Jennifer, Stephanie, Ashley — St. George
Home address: 288 Fruitland Rd., Fruitland, ON L0R 1L0

Hamilton Springdale
1943 December 3 1983
With great thankfulness to the Lord, we hope to celebrate the 40th Wedding Anniversary of our parents,

ARNOLD and HELEN WINTER
(nee Elgersma)

We pray that our Lord may continue to bless you and grant you many years to come.
With love and warm congratulations:
Sam & Mary Winter; Erin, Jozef — Holland Landing, Ont.
Richard & Rita Winter; Heather, Joshua, Kelly — Manila, The Philippines
Fred Winter — Vancouver, BC
Shirley & Floris Aukema — Brampton, Ont.
James & Anne Winter — Newmarket, Ont.
Beverly Winter — Toronto, Ont.
Friends and relatives are invited to share with us this occasion at an Open House in the Holland Marsh Senior Citizen's Centre on Saturday, December 3, 1983 from 8:00 - 10:00 p.m.
Home address: R.R.1, Bradford, ON L0G 1C0

Leegkerk Woodstock
1923 November 28 1983
Dankbaar hopen wij met onze ouders, grootouders, overgrootouders,

SIKKE and JACOBA HOITING
(nee Oosterhoff)

D.V. de dag te herdenken dat ze 60 jaar geleden in het huwelijk zijn getreden.
Psalm 100.
Hun dankbare kinderen:
Martha & Fedde Visser — Woodstock
Johanna Hoiting — Woodstock
Lies De Vries — Rexdale
Peter & Henny Hoiting — Oakville
Ray & Willy Hoiting — Mississauga
Betty & Henk Horinga — Woodstock
Siep & Diny Hoiting — Salford
Anny & Bernard Evers — Wellandport
Congratulations Opa and Oma from your 47 grandchildren and 37 great-grandchildren.
Er is gelegenheid om te feliciteren op Zaterdag, 3 December, op moeder's verjaardag, in de Maranatha Chr. Ref. Church, van 3 tot 5 uur.
Home address: 198 East Park Dr., Woodstock, Ont.

PERSONAL

Attractive, well groomed, 40-year-old male, 5' 10", 160 lbs., searching for steady, possibly permanent companion in Hamilton area. Am sincere and dependable, employed in responsible position. Am positive thinker, enjoy wide variety of activities but would enjoy more if shared with attractive, sincere christian lady. Reply to Box 4780, c/o Calvinist Contact, providing some details and photo if possible.

ANNIVERSARIES

1958 December 2 1983
With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our loving parents,

RAY and HELEN FEENSTRA

With love and congratulations from:
Ray & Cindy
Loretta & Pekka (fiance)
Alan
Ronald
Carolyn
Open house will be held on Friday, December 2, 1983, at the Chr. Ref. Church, Vauxhall, from 7:30 - 10:00 p.m.
Home address: Box 293, Vauxhall, AB T0K 2K0

OBITUARIES

"The Lord is my Light and my Salvation" (Psalm 27:1a).
On Saturday, October 15, 1983, the Lord called home our beloved husband, father, grandfather and great-grandfather,

JAN CORNELIUS VEGTER

at the age of 90 years.
Beloved husband of Geertje Vegter (nee Stopples).
Dear father of:
Deah & Bill Hoekstra — Montgomery, NY, USA
Willy & Diny Vegter — Whitby, Ont.
Arnold Vegter — Iron Springs, AB
Johanna Vrielink — Assen (Dr.) Neth.
Albert & Barbara Vegter — Claresholm, AB
Tony & Florence Vegter — Turin, AB
Edna & John Karsten — Calgary, AB
Bill Vegter — Iron Springs, AB
Cor & Gerty Vegter — Calgary, AB
Dessa & Andy Wind — Winnipeg, MB
Tina & Marinus Ekkel — Iron Springs, AB
Rita & Henry Van Zeggelaar — Edmonton, AB
38 grandchildren and 5 great-grandchildren.
Funeral services were held on Thursday, October 20, 1983 in the Chr. Ref. Church of Iron Springs, Alberta, with Pastor Albert Westerhuis officiating.
Home address: Box 144, Iron Springs, AB T0K 1G0

Op Zaterdag 30 october 1983, kregen we bericht uit Holland van het overlijden van onze schoonzuster,

KLAASJE KWANT
(geb.Visser)

in de gezegende ouderdom van 84 jaar.
F. Karsten-Kwant
P. Karsten en fam.
Lutina Rumph-Kwant en fam.

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.
For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

Classifieds

MINISTER NEEDED

BRIGHTON, Ont.: Fellowship Chr. Ref. Church of Brighton, Ont., is a young, progressive, close-knit, and community-minded church of Jesus in need of a **pastor.** A profile of the church is available upon request. Write to: Calling Committee, Fellowship Chr. Ref. Church, Box #699, Brighton, ON K0K 1H0

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Christian woman looking for **live-in nanny** work, light housekeeping, love to care for infant and/or 2 small children under 3 years of age. In Windsor, Chatham, Tilbury, Blenheim areas. Have good references. Phone days: (519) 238-8998 or evenings (519) 238-8453.

TEACHERS

BOWMANVILLE: Knox Christian School invites applications for a **Grade 7** teaching position. Duties to commence **immediately** or no later than January 1, 1984. Send applications to: Knox Christian School, c/o J.W. Van Manen, Principal, R.R.1, Bowmanville, ON L1C 3K2; telephone: (416) 623-5871 (school) or 728-1030 (home).

TEACHERS

STRATHROY: John Calvin Christian School may have a possible opening for the **grade 3** teaching position starting January 2, 1984. Please send letters of application, resume and references to: Mr. Henry D. Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school), (519) 289-5562 (home).

HELP WANTED

Calvin College

a Christian liberal arts college in the Reformed tradition

is seeking candidates for faculty positions in Mathematics, Computer Science, and Statistics. These positions involve both teaching and research from a Reformed, Christian perspective. Persons with a Ph.D. degree and appropriate professional background are invited to send a resume, by February 1, 1984, to:

Dr. Carl J. Sinke, Chairman
Department of Mathematics and Computer Science
Calvin College
Grand Rapids, MI 49506
(616) 957-3652

HELP WANTED

REDEEMER COLLEGE

invites applications for the position of **Academic Dean.** The appointment will commence on July 1, 1984.

The Academic Dean is responsible for administering the academic program of the College and will be expected to teach one course per term in his/her area of expertise. The applicant for this position should hold the doctorate, have an established record in scholarship and teaching, and possess strong administrative and interpersonal relations skills. This person must be committed to the Reformed Christian basis of the College and understand the importance of research in a Christian liberal arts college.

Inquiries and applications should be directed to the search committee, in care of:

Rev. H.R. De Boister, President
REDEEMER COLLEGE
467 Beach Boulevard Hamilton, Ontario L8H 6W8

HELP WANTED

Calvin College

is seeking applications and nominations for the position of

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Send inquiries to: Dr. Peter Vande Guchte, Vice President, Calvin College, Grand Rapids, MI 49506. An equal opportunity employer.

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Red Deer Christian School

requires a

GRADE 1 TEACHER

beginning January 1, 1984.

Please send resume to:

D. Plantinga, Red Deer Chr. School, 14 McVicar St.
Red Deer, AB T4N 0M2; phone: (403) 346-5795

The Education Department

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Send resume or request for job description to:

Harvey A. Smit
Education Department
2850 Kalamazoo Ave., S.E., Grand Rapids, MI 49560

Vancouver Christian Secondary School is the high-school campus of Vancouver Christian School, an interdenominational school offering Grades K - XII. The highschool expects to enroll some 160 students for 84/85.

VCSS invites inquiries from persons interested in the principalship of the school. Applicants must be articulate Christians, should show an interest in curriculum development, have proven administrative ability, and be able to understand supporters and parents of varying Christian backgrounds.

Inquiries should be directed to:

Search Committee
Vancouver Christian Secondary School
3496 Haida Drive, Vancouver, BC V5M 3Z4

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Toronto: Christian girl needs a place to live in Toronto by January 1, 1984. Shared accommodation with one or more girls, or 1 bedroom, or boarding with family. Anyone who can help or who knows someone who can, please call Emily at: (416) 679-6866 (weekends) or (416) 466-7172 (week nights).

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Wist u dat Vis nu ook vitrage-val verkoopt? Mannen, wilt u dus vrolijke gezichten zien en stralende ogen? U kunt er voor zorgen. Alleen even Vis bellen. Oke?

R. Vis
R.R.#1, Wellandport, ON L0R 2J0
Tel.: 416-899-1548.
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Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 23 issue is Friday, December 9.

Every year hundreds of subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact
99 Niagara St.,
St. Catharines, ON
L2R 4L3

Events

Calendar

Nov. 24 Perspective for Today, ICS Faculty Lecture Series, 8 p.m. at Yorkminster United Church, Yonge St. at Hwy. 401; Self or Society - Must We Choose?, Dr. James Olthuis.

Nov. 26 Bazaar at Calvin Memorial Christian School, **St. Catharines,** 300 Scott. Opening at 10:00 a.m. Lunch and supper. Auction at 7:00.

Nov. 26 Quinte Classis will hold an Elder's Conference in Grace Chr. Ref. Church, **Cobourg,** Ont. The topic "The Worship Service, are we on the right Track" will be introduced by Rev. Henry Lunshof.

Nov. 30 Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, **Acton,** at 8 p.m.

Dec. 2 King's College Christmas program to be held in St. John's Anglican Church (11111 - 57 Ave.), Edmonton.

Dec. 7 Christian Farmers Federation of Ontario Annual Convention & Banquet, University of Guelph, Peter Clark Hall. Theme: "Agriculture, Technology, and Stewardship." Time: 10:00 a.m., Banquet: 6:00 p.m. For pre-registration call C.F.F.O., Harriston, at (519) 338-2921, evenings, (519) 338-3214.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Dec. 2	Tues. Nov. 29	Thurs. Dec. 1 - 8:30 a.m.	Wed. Nov. 30 - 8:30 a.m.
Fri. Dec. 9	Tues. Dec. 6	Thurs. Dec. 8 - 8:30 a.m.	Wed. Dec. 7 - 8:30 a.m.
Fri. Dec. 16	Tues. Dec. 13	Thurs. Dec. 15 - 8:30 a.m.	Wed. Dec. 14 - 8:30 a.m.

MARINIERS

1665 ..... 10 December 1983

Gefeliciteerd
met de 318de verjaardag van Uw Korps!

Het CONTACT MARINIERS CANADA zal onze vierde reunie organiseren op de a.s. Korps-verjaardag, Zaterdag, 10 December, Lorne Scots Regimental Armouries, Oakville, Ont. Voor baksgewijs melden of meer uitluisteren, voor het begin van de hondenwacht, bellen:

Ben Hendriks
(416) 827-2218, of Francois Velsen
(416) 844-6035, 84 Ridge Drive,
Oakville, ON L6H 1B6

LET'S PLAY CHESS

Editor: Pete Layer

THE SEPTEMBER LADDER

Contestants Problems:	#972	#973	#974	#975	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10	Total	
J. Wilms (VI)	1	2	3	2	8	85	93 *
P.W. Lamain	3	Game	only		3	50	53
K. Amsinga (VIII)	3	2	2	3	10	36	46
H. Brouwer (V)	-	2	3	2	7	15	22
K. Kugel	3	0	3	2	8	2	10

* Winner

Comments

Congratulations to Mr. J. Wilms who has reached the top for the seventh time. You are entitled to a book prize, which you can choose from a list the publisher will send you. Due to some unforeseen circumstances, the lists have been delayed lately! All solvers managed to score high even though the game position took a long time to solve.

Solutions to the September Problems

#972 (game) --1. N-B6 ch., PxN; 2. R-QR3, B-N2; 3. R-N3 ch., K-R1; 4. Q-R6, R-N8; 5. QxP ch., and mate next move. if 2. --, Q-Q1; 3. Q-R6; K-R1; 4. R-KR3 and wins.
Try: 2. R-K3?, Q-Q1 and Black has covered the crucial KB3 square.
1. R-QR3! also wins: threatens 2. N-B6 ch., etc. if 1. --, QxQP; 2. N-B6 ch., K-R1; 3. R-KR3 and mate in a few moves. Thank you Mr. Kugel.
#973 (Maillard) Key: 1. QxB threat: 2. N-Q3 mate.
Try: 1. RxR ch., QxQ check (so no mate)
#974 (Kubbel) Key: 1. B-K4 threat: 2. K-N6 and 3. B-B5 mate
Variation: 1. --, R-K8; 2. BxP and 3. B-N4 mate.
Try: 1. B-N7, B-R1; 2. B-B8, R-B1 no mate.
#975 (Eerkes) Key: 1. P-B7 threat: 2. N-B6 mate.

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Books

Abuse

An unpleasant issue

No Place to Hide, Wife Abuse Anatomy of a Private Crime, Esther Lee Olson with Kenneth Petersen, Tyndale House Pub., Wheaton, Ill.; 1982, pb., 144 pp. Barbara Hudspith, Dundas, Ont.

No Place to Hide is an excellent book. It does not pretend to be a handbook on wife battering, of which there are many, but specializes instead on the abuse of Christian women and their particular problems.

Esther Lee Olson, professional counsellor, teacher and lecturer, documents the case of Claire, a young housewife and mother of three, who endures eighteen years of severe, constant abuse. Claire's "religious background, her strong faith, her belief in biblical submission and her intense conviction to save her marriage nearly cost her her life." The story of Claire's marital agony is interwoven with the dialogue that passes between her and counsellor and friend, Esther Olson. The conversations that keep intruding into the narrative remind the reader in a persistent and powerful manner that Claire is a flesh and blood victim not simply a fictional character. The unique problems that face a Christian woman who has been taught that marriage is sacred and that she must be honest and forgiving in all relationships are presented in a realistic and convincing fashion.

From cover to cover, the book takes less than two hours to read. It is not another volume of facts and statistics. It introduces us to a suffering woman with whom we can empathize, covers the violence in her life vividly but discreetly and sums up with a helpful appendix which includes 'Help from Books.'

The church and particularly the pastor in Claire's story are not presented in a flattering light which is quite intentional if we go on to consider the appendix. Well meaning Christian friends often shy away from problems they do not or cannot understand and pastors are often given little or no preparation for counselling abused women in theological school. The clergy are intent on saving marriages and for this reason often appear insensitive or totally blind to the pain and trauma suffered by the marriage partners.

Esther Olson warns women who must seek counselling to be wary of pastors who concentrate on upholding the institution of marriage and fail to show a realistic concern for the physical well-being of the victim. She also warns against women's shelters that are run by strong feminists who view marriage as dispensable.

While believing herself that marriage is a serious commitment before God, Ms. Olson is flexible enough to allow that the physical threat of injury or death is more serious than adultery and therefore must be seen as an equally valid cause for divorce in light of Matthew 5:32. "Sometimes divorce may be the only way that a battered woman can secure freedom from violence and terror."

No Place to Hide seems to have a happy ending. Claire and Charles reunite, the kids grow up and marry and the husband, due to a rather questionable conversion experience, ceases to beat Claire. But a closer reading reveals that no fairy tale ending is intended by the authors. After eighteen years of violence, the marriage becomes simply a co-existence — Claire unable to transcend the physical and emotional scars that characterized her early yars. One daughter undergoes a serious and prolonged bout of depression and the son agonizes over his own marital future fearing the possibility of an inherited tendency towards wife abuse.

I would recommend *No Place to Hide* very highly for Christian women suffering abuse and for any and all who may one day counsel such women.

Sociology

Home care for invalids

Home Care: An Alternative to the Nursing Home, Florine De Sresne, The Brethren Press, (Elgin, ILL), 1983; pb., 127 pp. Rita Otten, Beamsville, Ontario.

The author of this book had just celebrated her golden wedding anniversary together with her husband, when he took seriously ill with something that resembled a stroke and which resulted in extensive brain damage. Rather than putting him in a nursing home, the author decided that she would take care of him at home. For three years she took care of him as well as of her 97-year-old mother-in-law; a heroic enterprise.

She had help in varying degrees of a male student nurse, part-time housekeeper and others. The major part of the burden, however, was hers. Being a cheerful Christian woman, who must have been physically strong too, she found the stamina to keep up the strenuous work, which she calls "an adventure in love."

The first part of her book describes in detail what a "caregiver" can do for a loved one who becomes progressively more helpless. The second part is her personal story.

In general, I presume it would not happen too often that a woman of around seventy still could muster the physical strength to take care of an almost total invalid. But it may well be so that a daughter, together with her husband, or a son and his wife, decide to take care of a parent in their home.

In that case, this book gives a wealth of helpful advice, leaves nothing untouched in all the different aspects of care, the relationships with doctors and nurses who visit the patient at home, and so on.

Mrs. De Sresne makes it quite clear that she did not undertake this gigantic task in her own strength. She learned to live one day at a time, and daily experienced God's help.

Books

Opgravingen met de Bijbel als gids

"Is de Bijbel Gods Woord?" door Dr. A.G. Luiks. Uitgeverij J.H. Kok, Kampen (Speelman's Bookhouse Ltd.), 124 blz. Prijs $7.50. Gerecenseerd door Rev. Leonard T. Schalkwijk, Springdale, Ontario.

Dit is een interessant boek. De schrijver heeft zich jarenlang bezig gehouden met archeologische onderwerpen. In Noord-Afrika produceerde hij een film getiteld: "Gods Woord in de Oude Kerk." Deze film laat honderden overblijfselen van oud-christelijke kerken in dat gebied zien.

Door dit werk werd de schrijver van bovengenoemd boek geinteresseerd in de beschouwing van de Bijbel. Niet, wat mensen zeggen over de Bijbel, maar wat de Bijbel zelf zegt. Opgravingen brachten hem meer en meer onder de indruk van de accuraatheid van de Bijbel. Hij kwam tot de conclusie, dat de Schriftkritiek vaak ten onrechte de Bijbelse waarheid betwijfelt. Daarom is dit boek zo interessant. Het is geschreven door iemand, die door zijn wetenschappelijke arbeid meer en meer onder de indruk van de waarheid van de Bijbel kwam.

Hij neemt, gebaseerd op deze ervaring, "steekproeven" bij het scheppingsverhaal, Jericho's muren, David and Goliath, en andere gegevens van Oud en Nieuw Testament. Bijzonder belangwekkend is de discussie over de 4 Evangelien. Deze eerste 4 boeken van het Nieuwe Testament blijken geen "knoeiwerk" te zijn. Dat wordt ook duidelijk als hij engelen gaat tellen bij Jezus' opstanding. Via de brieven van Paulus komen we bij de Openbaring.

We krijgen in dit boek een fascinerende opgravingstocht. Aan het eind kunnen we het woord van de Apostel Petrus begrijpen, die schreef: "Wij zijn geen vernuftig uitgevonden verdichtsels nagevolgd, toen we U de kracht en de komst van onze Here Jezus Christus hebben verkondigd" (2 Petrus 1:16).

Hartelijk aanbevolen.

De wissel sloeg om

"De Bijbel in de beklaagdenbank" Uitgegeven door Stichting de Evangelische Omroep, Hilversum, 70 bldz., Prijs $5.25 (Speelman's Bookhouse). Gerecenseerd door Rev. Leonard T. Schalkwijk, Springdale, Ontario.

In 1980 behandelde de Generale Synode van de Gereformeerde Kerken in Nederland een belangrijk rapport over het Schriftgezag. Het rapport heet "God met ons" en werd met algemene stemmen aanvaard. Er werden wel wat zwakke bezwaren gemaakt tijdens de discussie maar toen het er op aankwam, stemde niemand tegen. Dit ging als een schok door de Schriftgelovige belijders in Nederland heen.

Een paar jaar tevoren had Professor Dr. T. Baarda in de synodale beklaagdenbank gezeten, vanwege zijn onorthodoxe uitspraken over de historische (on)betrouwbaarheid van het Nieuwe Testament. Nu waren de rollen omgekeerd en was hij een van de mede-opstellers van het rapport. De Bijbel was nu in de beklaagdenbank!

En de Bijbel kwam er niet goed af.

Adam en Eva verdwenen als legendarische figuren van het toneel. De ezel van Bileam werd het zwijgen opgelegd en bij nader onderzoek bleek Jonah niet in de vis te zitten. Dat niet alleen, het rapport ter Synode sprak uit, dat "niet alle verhalen in de Bijbel kunnen zonder meer als betrouwbare geschiedschrijvingen worden opgevat" (p. 67). Het is de boodschap, waar het om gaat.

Er werd echter één uitzondering gemaakt: er werd besloten dat de opstanding van Christus wel echt gebeurd is. "Dat is de kern van het Christelijk geloof .... en het moet een wonder blijven waarmee niets is te vergelijken." (p. 89).

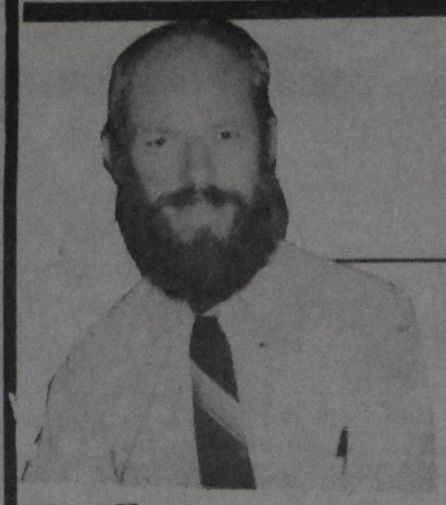
Wat zal de Here blij geweest zijn, dat Zijn opstanding er zonder kleerscheuren afkwam. Of heeft Hij, die in de Hemel zit, gelachen? Zonder twijfel is op die Synode de Heilige Geest bedroefd, de Geest, die de onfeilbare Bijbel inspireerde.

Abraham Kuyper zou zijn oren niet geloofd hebben. Kuyper hield in 1881 een rede over "De hedendaagsche Schriftkritiek in hare bedenkelijke strekking voor de gemeente des levens Gods" Het rapport noemt die rede een "zeer emotionele en felle aanklacht tegen het toen gangbare historische kritisch onderzoek van de Bijbel." Dan rekent het rapport vriendelijk, maar beslist met Kuyper's rede af. Herman Bavinck blijkt zich ook op heel fundamentele aspecten van het Christelijk geloof vergist te hebben.

Nu werken we met Schriftkritiek. En hebben dus een heel ander uitgangspunt. Vanaf 4 November 1980 is de wissel in de Gereformeerde Kerken definitief om en de trein is in een geheel andere richting gegaan.

Als U hier meer over wilt weten, als U de tegenwerpingen van de Evangelische Omroep wilt lezen, bestel dan het bovengenoemde boek.

Laten we hiervoor niet onze ogen sluiten in deze ernstige tijd. Het is belangrijk. En bidt voor Schriftgetrouwheid in de gemeente, waar U lid bent.



Harry Houtman

Charitable giving

This is the fourth of six articles on charitable giving opportunities written by Mr. Harry Houtman of Christian Stewardship Services. Reader comments and questions directed to *Calvinist Contact* are welcome.

Giving through life insurance

Most people in North America have life insurance of one kind or another, and some may even have insurance and hardly remember that they have it. Insurance is to protect dependents against loss of income or provide some savings in retirement. However, there are many excellent opportunities to provide charitable gifts through life insurance.

Single persons, who traditionally name parents as beneficiaries, can consider naming charities as beneficiaries on their group life insurance at work. The same can be done for personal savings (whole life and endowment) life insurance policies.

Widowed persons who no longer have any dependent children could name charities as beneficiaries of a policy. At death proceeds are paid directly to charity instead of the estate, saving probate and legal fees. An even more attractive option is to donate the policy outright. The donor receives a tax deductible receipt for the full cash value of the policy. Secondly, if the donor then keeps paying the premium, the premium will be considered a charitable donation, and a tax deductible receipt can be issued.

Policy Loans are available at 5 % or 6 % from most insurance policies taken out before 1970. Why not borrow those couple of thousand dollars and make a low interest loan to some Charity? Even with lower rates now, most churches and schools are still **paying** 12 % - 15 % on loans or mortgages. It is the easiest $120 earned this week; it is the most painless sacrifice you can make (assuming a $2,000 loan).

Major pledges can be life insured. If you have made a promise to donate substantially over a number of years for some specific project or cause, a policy could be taken out specifically to guarantee your gift. Suppose your charity is going to receive $20,000 per year for the next five years, Lord willing, the Charity is probably counting on your gift. The donor could easily take out a term policy for only several hundred dollars per year, guaranteeing the balance of the unpaid pledge in case of death.

New policies can also be taken out for charitable giving, making a charity the owner and beneficiary. All premiums paid are tax deductible since the charity will receive any future cash value, if any, dividends, if any, and death benefit, if any (all depending on the type of policy). Personally I do not recommend it since there is not only great delay in the "donation" doing any charitable work, but the overhead and profit of the insurance industry has to be paid from the "donation." Sometimes the sales pitches appeal to such motives as personal glory and human praise.

Review your personal insurance, check your group insurance at work, and prayerfully consider how your insurance can be employed as stewardly as possible.

Next time – Giving through RRSP's

Harry Houtman is the Executive Director of Christian Stewardship Services, Toronto, Ont.

DE BIJBEL IN DE BEKLAAGDENBANK $5.25 uitgegeven door de Evangelische Omroep in Nederland en

IS DE BIJBEL GODS WOORD? door Dr. A.G. Luiks $7.50 zijn beiden gerecenceerd op deze pagina en verkrijgbaar bij:

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Dutch

Carl D. Tuyl

Woorden zoals "r.ooit", "in geen geval", en "nimmer" kun je maar beter met een goed korreltje zout nemen. Het predikantspensioen zou nooit minder dan 50 % van het salaris zijn, zei een synode nog niet zo lang geleden. Dat "nooit" duurde nog geen tien jaar. En in 1897 werd bepaald dat het vervoer van graan "nooit" meer dan 14 cent per bushel zou kosten over de Crow-pas. Dat "nooit" ging van de week met een meerderheid van 141 tegen 114 de laan uit. Graan vervoer door de Crow-pas zal bij 1990 vijf keer zo duur zijn.

Trudeau's vrede-initiatief verheugt zich in wereld-attentie. Zelfs de conservatieve partij heeft bij monde van Mulroney haar goede hoop uitgesproken. Trudeau stelt een vijf-landen-konferentie voor, maar in Washington zijn de diplomaten zo zenuwachtig over zijn voorstellen als een bruid twee dagen voor de bruiloft. En dat is zenuwachtig!

Ons aller geliefde Renee Levesque blijkt niet zo kreatief en origineel te zijn als we vermoedden. Als tegenmiddel op zijn dalende populariteit wist hij niets beters te doen dan een zoodje geld in de lucht te gooien in de hoop er stemmen mee te verdienen. Dat middel is zo afgezaagd als Haarlemmer olie voor pijn in de buik. 't Eigenaardige is dat beiden nog wel eens willen helpen.

In B.C. is de regering zoals hier werd voorspeld door de knikkende knieën gegaan. De vakbonden herstelden het recht van voorrang gebaseerd op diensttijd, en Bennett moest in andere gevallen kapituleren voor de macht van de vakbonden. De vraag blijft: wie regeert er in British Columbia?

In een opwelling van politieke geestdrift, net als een dominee in het vuur van z'n preek, ging broeder Mulroney van de week net iets te ver. Hij zou het hele Nationale Energie Beleid de deur uit schoppen. Luid applaus van de getrouwen, oor tot oor glimlach van de orator, maar het was politiek niet erg goochem. De Liberalen sprongen er op af als bokken op de haverkist, en de heren van de konservatieve persrelaties moesten er een nummertje opknappen aan doen zodat het niet meer zo stom leek. Hij moet 't vak nog een beetje leren, moeten we maar denken.

De Amway-firma, die zeep verkoopt met toepasselijke preken, was al jaren met een onpasselijke praktijk aan de gang. Ze namen een lopie met de Canadese douane. Daar zijn natuurlijk meer mensen schuldig aan, maar Amway bakte ze wel heel erg bruin. Een rechter veroordeelde de prekende zeepzieders tot 25 miljoen boete, hetgeen weer iets meer is dan de jaarlijkse kontributie van de geitenfokkersvereniging op G.G.

President Reagan was in Zuid Korea, in uniform nog al liefst. Hij kwam terug met twee Koreaanse kindertjes, die geopereerd moeten worden, op sleeptouw. Dat levert altijd wel weer een paar duizend stemmen op.

Arafat loopt op z'n laatste beentjes. Onderlinge verdeeldheid in de P.L.O. wordt nu eenmaal niet opgelost met broederlijk overleg. Men doet dat over de lijken van iedereen die in de buurt komt of er anders bij betrokken is. Schieten maar jonges!

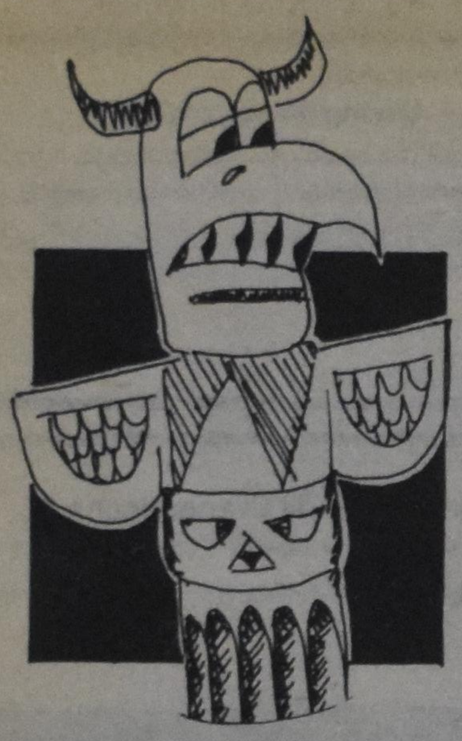
Onze wereld telt weer een nieuwe onafhankelijke staat. Noord — Cypres heeft zich onafhankelijk verklaard. Niet dat, ze 't zout in de pap kunnen verdienen, maar het is meer een zaak van wien 't Turkse bloed in d 'adren vloeit.'

In Nederland, waar het zo langzamerhand toch al veel op het oude wilde Westen lijkt, werd Freddie Heineken, boezemvriend van Prins Bernhard, ontvoerd.

En onze bewondering gaat naar een zekere Eva Braverman in Chicago die $75,000 won in een loterij ten bate van de suikerziektebestrijding. Eva gaf het geld prompt aan het wetenschappelijk onderzoek dat die ziekte zoekt te bestrijden. Eva in Chicago, ook al ben je nog maar zeventien jaar oud, je bent een prachtmens! Petje af.

En dan zijn er ook nog die optimisten die de Liberale Partij willen hervormen. Het zijn vooral de jongere leden die het wagen om kritiek uit te oefenen op de manier waarop beslissingen genomen worden, namelijk in de van dure sigarenrook gevulde prive kamers van luxueuze hotels. De jongeren willen ook wel eens hun duit in het politieke zakje gaan doen. Lofwaardig streven! Het idealisme van de jeugd schijnt in de wereld en in de kerk als een lichtend baken op de weg naar een betere toekomst. Jammer genoeg weten wij ouwetjes het altijd beter, niet waar? Ervaring en zo!

Het was ervaring die mijn grootvader er toe bracht het familie kapitaal te beleggen in Russiese spoorwegen. Kon niet mis gaan. Altijd goed! Leve de ervaring!



Canadian Scene

Nieuwe postzegels met de beeltenis van kerken

(Canadian Scene) — De Canadese Post heeft ter gelegenheid van Kerstmis drie nieuwe postzegels uitgegeven met de beeltenis van kerken, waarmee het godsdienstige aspect van het Kerstfeest wordt benadrukt.

De zegels die op 3 Novemb r beschikbaar zijn gekomen, zijn het werk van Claude Simard van Quebec City. Er is een zegel van 32 cent met de beeltenis van een stadskerk, een zegel van 37 cent met de beeltenis van een gezin dat op weg is naar de kerk, en een zegel van 64 cent met een dorpskerk.

Andre Ouellet, de minister die verantwoordelijk is voor de Canada Post Corporation, zei de rijkdom en de verscheidenheid van Canada's vele culturele en etnische achtergronden maken Canada een bijzonder aantrekkelijke plaats voor de viering van Kerstmis.

'Velen van onze etnische groepen hebben speciale Kerstgewoonten, zangfeesten, godsdienstige festiviteiten, decoraties en kerstgerechten en al die dingen werken er aan mee om een gevoel van saamhorigheid te ontwikkelen, hetgeen bijdraagt tot de ernst waarmee in Canada Kerstmis wordt gevierd, aldus de minister.

Op 10 November zijn tevens twee andere postzegels uitgegeven ter herinnering aan het begin van Canada's vrijwillige landweer.

De zegels van 32 cent vertonen de uniformen van de vier regimenten die in 1883 zijn opgericht. Eén uniform is dat van een officier van het Royal Canadian Regiment en van een officier in het traditionele blauwe uniform van het British Columbia Regiment. De andere zegel vertoont een vrijwilliger in het donkergroene uniform van de Royal Winnipeg Rifles samen met een officier van de Royal Canadian Dragoons in een helderrood tuniek.

De illustraties zijn van de hand van William Southern uit Toronto, terwijl ontwerp en typografie zijn verzorgd door Ralph Tibbles, eveneens uit Toronto.

Paramedics in B.C. doen uitstekend werk

Alyn Edwards,
Western Correspondent

(Canadian Scene) — Brits Columbia heeft een team van 43 paramedics die jaarlijks 12.000 keer hulp verlenen in noodgevallen en zij zijn in staat om medische hulp te verlenen die normaal alleen in ziekenhuizen verleend kan worden.

Tien jaar geleden heeft de provinciale regering van B.C. deze dienst ingesteld en dit werkt nu zo goed dat 12 procent van alle slachtoffers van ernstige hartaanvallen in het leven gehouden konden worden. Dat betekent dat maandelijks ongeveer acht mensen het ziekenhuis kunnen verlaten die klinisch gesproken al dood waren toen de paramedics arriveerden.

Deze B.C. paramedics mogen patienten medicijnen toedienen via injecties in de bloedvaten of het hart zelf. Zij kunnen ademhalingspijpen aanbrengen in gevallen waarbij de patient geen adem meer kan halen, mogen medicijnen toedienen om lijders aan suikerziekte uit een coma terug te brengen, mogen bloed afnemen voor onderzoek en zijn in staat om electrocardiogrammen te interpreteren.

In 1966 is men in Belfast in Noord Ierland met een dergelijke mobiele dienst begonnen. Drie jaar later volgde de brandweer in Los Angeles dit voorbeeld, geimponeerd door de uitstekende diensten van de 'medics' die in Vietnam dienst gedaan hadden en nu ambulance diensten verrichten in Los Angeles. Hoewel men nu over heel Noord Amerika soortgelijke diensten heeft, is men in Canada nergens zo enthousiast over de kwaliteit van de paramedische diensten als in B.C.

Voordat paramedics een certificaat van bekwaamheid kunnen krijgen moeten zij drie jaar dienst hebben gedaan bij de ambulance dienst. Daarna moeten zij een schriftelijk examen afleggen, deelnemen aan een veeleisende physieke stress test, vier maanden theorie studeren en acht maanden dienst doen in een 'intensive care' afdeling van een ziekenhuis.

Paramedics doen voornamelijk dienst in grote steden en in delen van Groter Vancouver en Victoria waar veel ongelukken voorkomen. Afgelegen plaatsen worden bediend door een centraal kantoor in Victoria dat dan voor het zenden van hulp verantwoordelijk is.

Medische zorg voor mensen die taalproblemen hebben

(Canadian Scene) — De Minister of State for Multiculturalism, David M. Collenette, heeft aangekondigd dat een bedrag van $60,000 beschikbaar is gesteld voor een studie om te zien op welke manier er tegemoet gekomen kan worden aan de behoefte aan medische verzorging van hen die taalproblemen hebben.

Het project, dat de steun heeft van federale, provinciale regering en van gemeentebesturen, beoogt de ontwikkeling en het toetsen van een formulier waarin de patient in zijn moedertaal een aantal vragen beantwoordt, waardoor de dokter in staat gesteld wordt om snel een goede diagnose te maken.

'Een accurate communicatie tussen patient en dokter is uiterst belangrijk voor goede medische verzorging, vooral in crisis situaties', zo zei de heer Collenette. 'Zelfs voor hen die de taal voldoende beheersen om aan de dagelijkse behoeften te voldoen, hebben soms in nood-situaties de grootste moeite om zich voldoende in de taal van het land te kunnen uitdrukken.'

Aanvankelijk zal met de hulp van tien

Vervolg op blz. 19 ...

Dutch

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dokters gewerkt worden aan de aanvulling en verbetering van reeds bestaande formulieren. Daarna zal aan ongeveer 2000 dokters over heel Canada worden gevraagd het nieuwe formulier te bestuderen en voorstellen te doen tot verdere verbetering. Daarna zal het worden vertaald en verspreid.

Canadese wijnen genieten wereldbekenheid

(Canadian Scene) — Er is onlangs een boek verschenen in Toronto waarin voor goed wordt afgerekend met het fabeltje dat Canadese wijn net zo lekker is als terpentine.

Het boek is getiteld *Vintage Canada* en het is geschreven door Tony Aspler, een producer van televisie programma's en een bekend wijnkenner. Zijn liefde voor wijn is al begonnen tijdens zijn schooljaren in Engeland, en hij maakt thans minstens twee of drie reizen per jaar naar wijngaarden in Frankrijk, Duitsland, Italie, Portugal en Spanje.

Aspler zegt dat de Canadese wijnen 20 jaar geleden inderdaad niet goed waren. Maar dat was net zo goed de schuld van de wijnmakers als van het Canadese publiek zelf. Sinds de Tweede Wereldoorlog hebben Canadezen een smaak ontwikkeld voor goede wijn en de Canadese wijnmakers produceren nu wijnen die het uitstekend op kunnen nemen tegen wijnen die in andere landen worden gemaakt. Hij zegt dat hij dat bewezen heeft door wijnkenners wijn te laten proeven uit verschillende landen en die wijnproevers prefereerden dan vaak — tot hun eigen verbazing — Canadese wijnen.

In zijn boek geeft de schrijver bijzonderheden over 450 verschillende Canadese wijnen om wijndrinkers te helpen hun keus te maken. Het jaar 1980 is van groot belang geweest voor de Canadese wijnindustrie. We hadden toen uitstekend weer en de druiven waren al zo lang in Canadese grond dat de vruchten van uitstekende kwaliteit waren.

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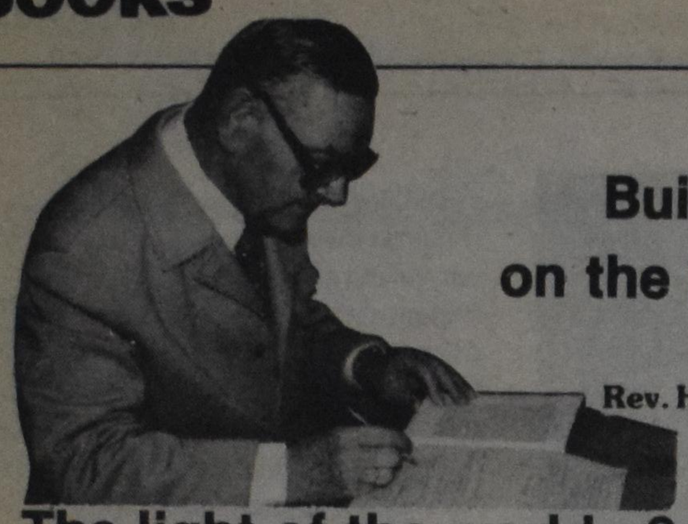

Building on the Rock

Rev. H. Van Andel

The light of the world - 2

Let your light so shine for men, that they may see your good works ...

Matthew 5:14b

Among other things there are two thoughts to be noted in this word.

First, Jesus says: "Let your light so shine for **men.** This corresponds with the fact that he speaks of the light of the **world** and also with Jesus' example that the oil lamp ought to give light to **all** in the house.

This universal expression contradicted the national feelings of the common Israelite. For the Jews in Jesus' days only a fellow Jew counted. He was a brother; the Gentiles were dogs.

The Pharisees took this idea still further. They considered only fellow Pharisees brothers; the rest belonged to the multitude which did not know the law.

Jesus stressed the universal care for men. There should not only be brotherly love, but love for all mankind. Jesus pointed to the missionary task of the church in its widest sense. Pentecost is coming. The gospel should be spread all over the world.

But how? Only by preaching?

Jesus combines the light that must be shone by his people with doing good works (our second thought).

I think this is a comfort for many people. Sometimes outgoing people say that every Christian should be a broadcasting evangelist. However, not everyone is a missionary or a preacher. There are many people who are not able to give off-hand testimonies.

I think of a professor who sat in his study the whole day and wrote commentaries on Bible books. People reproached him for not joining a committee for evangelization. He answered: 'You cannot evangelize without my commentaries!"

I think of mothers who shun publicity, but who are examples of godliness for their children and their neighbours. Their kitchens are places of many silent prayers. They are a light of the world because of their christian lifestyle.

God gives a great variety of talents to his children by which they glorify the Father in heaven and by which they spread the light on the paths of others.

Van Andel is a retired minister living in Burnaby, BC.

Children's

Something to read aloud

The Read-Aloud Handbook, by Jim Trelease; published by Penguin Books Canada Limited, Markham, Ontario, 1982; 223 pp., $6.95. Emmie Dykstra, Bowmanville, Ont.

So you'd like to read to your children but you don't know where to start. Here is an excellent field guide to charting your way through the jungle of books that confront you in the children's section of a library or bookstore. In the first half of the book Trelease enthusiastically discusses the merits and joys of reading aloud. He maintains that "we have concentrated exclusively on teaching the child **how** to read and we have forgotten to teach him to **want** to read."

The second half of the book consists of authors, titles, and short descriptions: "a listing of 300 read-alouds ranging in audience from toddlers to junior high students."

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